The Christian Century

PUBLISHED WEEKLY

The Optical Illusion of Politics
An Editorial

A Day with the Navy
By Clyde E. Weaver and Chalmer E. Faw

Brother to All Africans
The Story of Michael Scott

July Survey of Books
Reviews of 12 Recent Publications

JULY 2, 1952

In This Issue

A SPECIAL CORRESPONDENT

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Coming Events

July 2-6. National Council of Churches Commission on Christian Higher Education Workshop, Richmond, Ind.
July 2-40. Congregational Christian Western Pastors' School, La Foret, Colo.
July 5-12. Ecumenical Institute Course for Laymen, Céligny, Switzerland.
July 5-12. N.C.C. Joint Department of Evangelism Christian Ashram, Green Lake, Wis.
July 5-12. Christian Writers' and Editors' Conference, Green Lake, Wis.
July 5-18. International Missionary Council Enlarged Meeting, Willengen, Germany.
July 6. Patterson Grove Methodist Campmeeting 84th Anniversary Service, Huntington Mills, Pa.
July 6-11. Yale Summer School of Alcohol Studies, New Haven, Conn.
July 7-11. Rural Ministers' Summer School, Blacksburg, Va.
July 7-12. Institute on Ecumenical Administration, Boston University, Boston.
July 7-17. Princeton Institute of Theology, Princeton, N. J.
July 7-18. Faribault Summer School of Christian Education, Faribault, Minn.
July 7-18. Rural Leadership School, East Lansing, Mich.
July 7-25. Oberlin School for Rural Church Leaders, Oberlin, Ohio.
July 7-25. Union Theological Seminary Conference for Ministers and Religious Workers, New York city.
July 7-26. Summer School on the Church and Economic Life, Chicago, Ill.
July 7-27. Seminars on Christian Foundations for Teachers, Union Theological Seminary, New York city.
July 8-25. Emory University Pastors' School, Emory University, Ga.
July 9-16. Conference on the Christian World Mission, Silver Bay, N. Y.
July 11-20. A.F.S.C. Institute of International Relations, Haverford, Pa.
July 12-17. National Baptist Children's Workers Conference, Green Lake, Wis.
July 12-18. National Council of Churches Joint Department of Evangelism Christian Ashram, Five Oaks, Canada.
July 12-19. Baptist Business and Professional Women's Conference, Green Lake, Wis.
July 12-19. Creative Writers' Workshop, Green Lake, Wis.
July 12-20. Reorganized Church of Jesus Christ of Latter-day Saints Reunion, Onset, Mass.
July 13. Patterson Grove Methodist Camnmeeting, Huntington Mills, Pa.: Caradine R. Hooton, speaker.
July 14-18. Regional Audiovisual Workshop, Georgetown, Tex.
July 14-Aug. 1. School for Town and Country Ministers, Westminster Theological Seminary, Westminster, Md.
July 14-Aug. 4. Ecumenical Institute Course for Theological Students, Céligny, Switzerland.
July 15-18. Leadership Institute for Town and Country Churches, Corvallis, Ore.
July 15-24. Regional Audiovisual Workshop, East Northfield, Mass.
July 16-20. N.C.C. Commission on Christian Higher Education Workshop, Allentown, Pa.
July 19-26. N.C.C. Joint Department of Evangelism Christian Ashram, Bridgewater, Va.
July 20. Patterson Grove Methodist Campmeeting, Huntington Mills, Pa.; Elvin Clay Myers, speaker.
July 20-26. N.C.C. National Workshop for Directors of Christian Education, Williams Bay, Wis.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXIX CHICAGO, JULY 2, 1952 NUMBER 27

EDITORIAL

Mass-Produced Hydrogen Bombs a Presidential Platform?

SENATOR Brien McMahon chose a peculiar platform on which to launch his candidacy for the Democratic nomination for the presidency. The Connecticut senator, who has won great respect for his presentation of alternatives to atomic war, chose to offer the mass production of hydrogen bombs as the chief point in his political program. That is indeed a strange lure, and it is to be doubted that it will appeal to the electorate. But the fact that it could be offered by the chairman of the Senate committee on atomic energy gave the first indication the public has had that the problems of producing a hydrogen bomb have been solved. Joseph and Stewart Alsop, whose syndicated column seems to have unusual insight into the plans of the Pentagon, said in the June 18 *New York Herald Tribune* that "the first hydrogen fusion bomb will be detonated at Eniwetok at the end of the summer." They say that this will not be the "true superbomb" and that until recently there was doubt among the best qualified scientists that such a bomb could ever be built. "The vital recent development is that this doubt has been resolved, and that the superbomb is definitely in prospect." Is this development what caused Senator McMahon to rest his candidacy on a program of producing a thousand such weapons? The Alsops say the true superbomb—whatever that may be—would totally destroy everything in almost 100 square miles and its blast would devastate almost 180 square miles. One bomb would knock out the largest city. Instead of plunging all-out for a thousand such monsters, we should make a new and more determined effort to secure an agreement for disarmament.

Korean War Is Stepped Up

TWO DAYS before the second anniversary of the communist attack on the Republic of Korea, United Nations planes made the heaviest mass attack of the war on targets on the south bank of the Yalu river. The location and nature of these targets suggests that the thin thread by which hope for an early armistice has hung may at last have worn through. The attacking planes flew within sight of military airfields in Manchuria. They destoyed five key power plants, whose combined output was greater than that of the giant Bonneville dam in the Pacific northwest. It will be recalled that these plants were principal objectives of General MacArthur's drive to the Yalu. Then the threat to this vital source of power brought the Chinese "volunteers" into the war. The Japanese built the dams and generators when they ruled Korea and Manchuria. These installations were linked with Manchurian heavy industries. They could hardly have been spared for so long if the United Nations high command had not been hopeful that one day they might serve the needs of peace. Their destruction may signalize a new and more nearly "total" phase of the conflict. It coincides with the outbreak of the heaviest fighting seen on the Korean front since last fall, with an increased virulence of Russian denunciations of America and Americans in the Moscow press, and with the apparent breakdown of efforts on both sides to find a basis for the renewal of four-power talks concerning the future of Germany. It also comes at a time when Russia has shifted her ambassadors in the principal capitals of the world. These signs may mean little or much, but they can at least serve as a reminder that these are dangerous and uncertain times, and that as long as war continues in Korea or anywhere else, it may at any moment flare out of control, with world-shaking consequences.

Move Toward Union Of West Europe

RATIFICATION by the parliaments of six nations of the Schuman plan constitutes an important step toward a future United States of Europe. The treaty became effective on June 16, when the Italian chamber of deputies gave its approval. Henceforth Italy, France, Belgium, Germany, the Netherlands and Luxembourg are to be united in an economic enclave pooling the basic industries of coal and steel. A nine-man board, still to be appointed, will regulate production and distribution within a common free-trade market in these commodities. These nations produce 38 million tons of steel and 225 million tons of coal, which makes the new entity second only to the United States in production and gives it a larger output than Russia's or Britain's. Now that this much unity has been achieved, cooperation may be expected to extend to transportation, agriculture and other areas. The purpose of the new community of interest is explicitly stated. It is to "substitute for historic rivalries a fusion of the essential interests" of its member states. Since these rivalries have repeatedly led to wars, their submergence in this economic union should be recognized as a significant advance toward peace. Obviously the Russian threat has played a part in this submergence of economic nationalism. It is equally clear that the encouragement of the

United States hastened ratification. Much remains to be done to make the union an inclusive one, and its future depends in part on actions still to be taken. The six nations have not yet ratified the military accord which will create a single European army. And beyond that they have hardly begun to establish the federal governmental institutions which would create a United States of Europe. But a beginning has been made, and that represents a gain.

Germans May Create Economic Council

REPORTS from Germany indicate that the Bonn government has asked employer associations and trade unions to present proposals for a federal economic council, to consist of representatives of management and labor. According to Jack Raymond of the *New York Times*, the council would pass informally on all economic legislation to come before the Bundestag. Earlier proposals by the two groups suggest a council of around 150 members, equally divided between employers and employees. Since the war, German labor has been working for what it calls "codetermination" in all industries. When proposals in the Bundestag failed to give the unions all the prerogatives they sought, they initiated a wave of strikes. These succeeded only in antagonizing the public and have recently been abandoned. The unions contend that if they had been given a voice in management before the war, Hitler could not have risen to power. The idea of some sort of industry councils continues to find support, however, inside the government as well as in organized labor. Small businessmen and craftsmen are now seeking representation in the federal economic council. One gain sought is to reduce the number of strikes. Another is to undercut the appeal of communism for the workingman. It is understood that the plan for representation of labor on boards of directors for coal mines, steel mills and other industries has the approval of Catholic labor organizations. Naturally it has aroused the apprehensions of management, and with reason, for it represents a shift in the balance of power within industry. But it is possible that taking the worker into partnership in this way might make the use of economic power more rather than less responsible.

Bricker Would Force Legal Isolationism

SOME MONTHS AGO, a California judge ruled a law invalid because it contradicted the treaty commitment by which the United States entered the United Nations. That action and the fear of others like it has since been seized upon by Senator John W. Bricker of Ohio as the excuse for a misguided attempt to rewrite a section of the Constitution. In S.R. 130, he proposes an amendment to the Constitution which would not only undermine the treaty-making powers of the President but would greatly restrict the ability of anybody else to commit the United States in any way. Ordinarily Senator Bricker's excursions into the writing of law are not taken very seriously, but this one must be, since he has secured the signatures of 58 other senators to his proposal. His proposal is directed against any system of international law and order which would reduce the sovereignty of the United States. For example, Section I of the proposed amendment says: "No treaty or executive agreement shall be made respecting the rights of citizens of the United States protected by this Constitution." A report to the New York bar association on this section says it could prohibit all treaties of friendship, commerce and navigation. Section II prohibits treaties and executive agreements which delegate to any international organization any of the powers vested in any of the three branches of our government. This would destroy our participation in the World Court or any similar body, to name only one effect. Section III states that no treaty or executive agreement shall alter or abridge the laws of the United States or the several states, except as Congress approves by joint resolution. Today treaties are the supreme law of the land, as provided by the Constitution. After they are ratified by the Senate, no further action is needed to place them in effect. Bricker's proposal would require the Senate to act twice, and the House also to approve. Section IV abolishes executive agreements, made in lieu of treaties. Such powers have been abused by the last two Presidents. But we should ask ourselves whether Congress, which is already unable to care for the volume of work it has to do, should undertake to make decisions on a great volume of routine matters now taken care of by such agreements. S.R.130 can come before the Senate at any time. It is an ill-advised proposal and should be defeated.

Churches Should Act On TV Channels

FEDERAL Communication Commission Chairman Paul A. Walker's recent warning to educators that unless they act quickly they may lose their chance at educational television in the foreseeable future applies equally to the nation's churches. Television stations operated by responsible religious groups are presumably included among those for which the FCC on June 2 set aside 80 Very High Frequency and 162 Ultra High Frequency air channels—the latter not now in use. Unless applications for stations on the "set aside" channels have been filed by June 2, 1953, the commission will be free to reallocate them for commercial telecasting. Tremendous pressure is being exerted on it by commercial agencies which are demanding the right to stations on the new channels, for which converters to enable local sets to receive programs telecast over them will be available when the stations are in operation. How great is the demand is indicated by the fact that commercial agencies which prefer not to take their chances on getting allocations from the commission are offering an average of $1.5 million for existing stations, of which under the commission's current "freeze" there are only 108. The allocations the commission is making during the current year will presumably exhaust all the available channels for years to come. As Mr. Walker declared in the current National Education Association newsletter: "What you do this year may determine for a long time, perhaps for generations, the role of education in television." Here is an area that calls for immediate, long-term planning by the church agencies charged with responsibility for religious broadcasting. Financial backing must be on a sound basis, for if a station cannot make the

grade its channel would presumably be available for reallocation to the highest bidder. The churches in the National Council of Churches, for instance, would do well to see that the broadcasting and films commission has the financial and moral support it needs to represent their joint interests in this important matter. "For generations" is a long time.

Discuss Future Of Africa

"REFRESHINGLY new" and "truly contemporary" are phrases not often applied to missionary conferences. But the North American Assembly on African Affairs deserves both. This meeting at Wittenberg College, Springfield, Ohio, brought together more than 300 delegates from June 16 to 25. They came from Africa, Europe and the United States. They represented five governments from Africa south of the Sahara as well as 30 major Protestant denominations. The United Nations, the United States government and a number of universities sent delegates or consultants. The whole range of racial, economic and political conditions in tropical and southern Africa was considered in relation to the Christian churches and missions. It was the aim of the meeting to view the application of Christian principles to social, political, economic and religious problems of African life; to study the tensions inherent in change from tribal to modern society; to look candidly at the bearing of East-West tensions on Africa; and to help Protestant churches here in America to adapt their missionary programs to Africa as it really is. Speakers included Ralph J. Bunche, director of the trusteeship division of the United Nations; former Governor General Pierre Ryckmans of the Belgian Congo; Channing H. Tobias of the Phelps-Stokes Fund, New York; Melville J. Herskovits, Northwestern University anthropologist; Theodore Monod, director of the Institut Français de l'Afrique Noire, Dakar, Africa; John A. R. Watt, Africa secretary of the Church of Scotland; and Emory Ross, executive director of the Africa committee of the National Council of Churches, New York. We hope to carry a fuller report of the conference in a later issue. The National Council of Churches, which sponsored the Wittenberg meeting, is to be congratulated on setting so high a standard for this assembly that all future missionary conferences will be measured by it.

McCormack Seeks Tax Rebate for Church

TAX-EXEMPT religious and charitable organizations which operate businesses for profit will be given back the taxes they paid on these operations for the years prior to 1951 if two bills introduced by Representative John W. McCormack are passed. In this matter and in many others, House Leader McCormack speaks not for the citizens of Massachusetts, who elected him to represent them in Congress, but for the Roman Catholic Church, which made him a Knight of Malta, First Class. He is seeking to take funds from the public treasury for organizations like the Sacred Heart Foundation of Omaha, a Roman Catholic corporation which owns stock in many business concerns. Midwestern businessmen complain that this group and others similarly constituted gain an unfair advantage in competition with tax-paying businesses when they are allowed to evade the payment of taxes. Representative McCormack must have known that a subcommittee of the Senate committee on government operations has recommended the elimination of tax exemption where businesses owned by tax-exempt organizations compete with legitimate private business that pays taxes. He must be aware that other government bodies are looking into the widespread practice of using nonprofit foundations as a "front" to evade taxes. Investigations are under way by the House ways and means committee, the Senate small business committee, and the joint committee on internal revenue. Out of all this activity should come legislation which will plug the tax loophole now being used without scruple throughout the country. That is probably why the 1951 limit was set on the two bills sponsored by Mr. McCormack. His effort in this case parallels his protracted attempts to secure public funds for parochial schools or to block federal aid to education if that tribute is not paid to his church.

Gallagher Named to Head City College

EDUCATION for democracy was advanced when the board of higher education of New York named Buell G. Gallagher to the presidency of City College. Dr. Gallagher has been president of Talladega College, professor of Christian ethics in the Pacific School of Religion, and assistant commissioner for higher education in the United States office of education. He will now head an institution which has 30,000 students, a faculty of over 1,300 and a budget of over $7 million. Throughout his life he has vigorously participated in the vital interactions of our democracy on several of its most sensitive frontiers. As president of Talladega, deep in the heart of Alabama, he managed, as he wrote in The Christian Century for March 30, 1949, "to create an island of sanity and decency in the midst of an indecent and unconscionable color caste system. Every year we sent graduates out into the world as emissaries of constructive democratic living. . . . In the heart of the deep south, we lived together, Negroes and whites, without any distinctions of any kind, defying Jim Crow." Later Dr. Gallagher ran for Congress in California and missed election by a narrow margin. His is the kind of faith, linked with experience in action, which is needed in that great testing ground of democracy, our nation's largest city. The *New York Times* expresses confidence that this Congregational minister "can bring to the community a liberal and spiritual leadership to be felt beyond the confines of the campus." We share that confidence, and we congratulate City College.

Canadian Churches Ponder Union

IN Canada the synod of the Anglican diocese of Toronto unanimously approved a motion intended to advance union between that communion and the United Church of Canada. It stressed the importance of coopera-

tion between parishes of the two denominations. This summer a joint report on reunion will be made by the negotiating bodies of the Anglican and United churches to the national assemblies of the two denominations at their regular meetings. . . . The Episcopal diocese of Pennsylvania has voted, 263 to 215, not to admit women as delegates to its annual diocesan convention. The last time an Episcopal church in Pennsylvania tried to do so was in 1887. . . . The Association of Catholic Trade Unionists this year awarded its medal for the Catholic judged to have done most to "promote the basic principles of the papal social encyclicals" to Philip Murray, president of the C.I.O.

The Optical Illusion of Politics

CHICAGO will roll out its welcome mat next week for the Republican national convention. After taking another week to catch its breath, the city will then greet the Democrats. Both conventions are to meet in the International Amphitheater, a vast auditorium right in the middle of the stockyards, originally intended for livestock exhibitions but only a few weeks ago housing the American Baptists. Around the convention hall lies a region of slums and of narrow streets, usually choked with trucks, through which traffic barely manages to keep moving. It is not a district that will advertise the charms of the city. If the July sun joins forces with normal stockyards odors, as it frequently does, the length of both conventions could be shortened by the rush of delegates to flee from a wrath not to come, but all too present.

As the delegates gather again, we are once more impressed by the illusory character of the American political battle. With the national party conventions in the offing, all eyes are glued on the presidential aspirants. After the nominations have been made, by whatever deals behind the scenes, the campaign will be fought out in terms of these nominees. Four years ago this meant that the voters were asked to believe that Mr. Dewey was the incarnation of the Republican cause and Mr. Truman of the Democratic. Both men, with their supporters, campaigned on this assumption. "Dewey" equated "Republican"; "Truman" equated "Democrat."

As a matter of fact, as every thinking American knew, neither equation was truthful or honest. Governor Dewey did *not* represent the "rock-ribbed Republicanism" of such party leaders as McCarthy, Bricker, Capehart, Jenner, or Colonel Robert R. McCormick. Since that election Senator Taft has had to defend himself against the charge that his desire for a Dewey victory was so tepid that on the morning after the surprising outcome he wrote a congratulatory letter to President Truman. No more did Mr. Truman represent the Democratic majority, as the subsequent record in Congress has shown. He has never been able to count on party support either for many policies advocated in his 1948 platform or for many of the things he promised those whose votes he was seeking. The party conflict four years ago, in other words, was largely an optical illusion.

It was an illusion created by the concentration of public attention on the two presidential candidates. For the presidential contest is only one part of the quadrennial battle at the polls, and it is not the most important part. Equally important, and often—as subsequent events prove—more important, is the election of Congress. There are many reasons to believe this will be the case this year. For the course of the nation until January 1957 will depend largely on the complexion of the Senate and House. Party labels no longer mean much of anything in those two bodies. And no matter how wise may be the policies advocated by the next chief executive, if he cannot induce Congress to vote for them, his administration will be a failure.

Yet what happens in the election of members of the Congress of the United States? All sorts of local interests and prejudices control most of the nominations and elections. There are parts of the country where scores of senators and representatives are renominated and elected out of sheer habit. Years of handshaking, back-slapping, letter-writing, baby-kissing and barbecue-attending pay off with all but automatic re-elections. Issues, save of the most local sort, never enter into the picture. In other districts that peculiar but potent American institution, the "courthouse gang," sees to it that congressional seats are kept as a reward for faithful service. And one can count by the hundred the senators and congressmen whose terms are an award for ability in logrolling post offices or army camps or dams or other federal adornments of the local landscape.

Here in fact is one spot at which our system of government is most in danger of breaking down. The American citizen, as he exercises his sovereign powers to choose his own rulers, again and again is beguiled into frustration by this political illusion. Well intentioned voters, who during the next four months will become absorbed in the presidential canvass, who will work their heads off for their preferred presidential candidate, will complacently accept for the vacant congressional post in their state or district some party hack who, if he gets to Washington, will do everything in his power to sabotage and ruin the policies of that same candidate. The process makes no sense. It reduces the operations of federal government to chaos and continual confusion. Yet it goes on all the while. This year will be no exception.

So watch the coming national conventions with the concentrated attention they deserve. They are the greatest show on earth, and any time the citizen spends listening to the radio reports, looking at the television images, reading the columns which the press will devote to what happens off stage and on, will be time well spent. But while the citizens watches the unfolding drama in Chicago, any intelligent concern for the nation's welfare will trust that he will not be fooled by it. For no matter who is nominated at Chicago, the nation's future, especially in its relations with the rest of the world, will largely depend on the composition of the next Congress. It is there that civic responsibility becomes most local, most inescapable. It is there that the struggle for intelligent government can most easily be lost.

Brother to All Africans

By a Special Correspondent

"WONDERFUL Almighty God, you have brought it about that we who are of different tribes should gather here as thy children. O God, thou knowest that the brother among us is not an African. We are asking and praying that thou take His hand and guide him in all that he is doing. Amen." This prayer, uttered by Herero Chief David Witbooi in the bush of South West Africa, referred to the Rev. Michael Scott. Today Scott is no longer in Africa. He lives on Tavistock Square in west central London, in a shabby row house containing the Friends International Center. For the past several years this hostel has been his abode and his office. It is a long way from Tavistock Square to South West Africa, but Scott is equally at home there and in the rural slums of the native reserves.

Born the son of an English parson in 1907, Scott went to South Africa at the age of 19 for reasons of health. He worked with the lepers, returned to England to train for the Anglican priesthood, and after being ordained went to India, developing there a keen admiration for the work of Mahatma Gandhi. At the beginning of World War II, he resigned from his parochial work and enlisted in the R.A.F., saying that "the methods of war should not be represented as compatible with Christ's methods." (Recently Scott has aligned himself more closely with pacifism through the British Fellowship of Reconciliation.) Ill-health obliged him to resign from the airforce and in 1945 he went once more to South Africa.

No Color Bar

On this foundation of ill-health and restlessness, Scott's real work began. In Johannesburg he ministered to a colored community near Sophiatown, a squalid shanty quarter. He organized the Campaign for Right and Justice, which soon collapsed when he refused to turn it into a new political party. In 1946 he went to Durban to identify himself with the Indian community there, which was offering passive resistance against new legislation imposing certain economic and land restrictions on many Indians in Natal. One night, wearing his cassock, Scott took part with several Indians in a passive resistance demonstration. They were assaulted by white hooligans, though they did not retaliate. One white girl shouted, "Are you an Anglican? You ought to be ashamed of yourself, you renegade!" Scott was not ashamed of himself even after being arrested and given three months' imprisonment at hard labor. He merely told the court, "My religion knows no color bar." He spent his imprisonment sewing mailbags and cleaning latrines, and writing a long memorandum on conditions in the jail for the penal reform commission.

Released, Scott found that his arrest and imprisonment had caused controversy within the church. He resigned his pastorate and the bishop granted him a license to preach in the diocese without a fixed parish—and without salary. He also found that he needed no longer seek problems. The natives came to him with problems of other slum towns and of abused farm labor in eastern Transvaal. Scott stepped into the international scene when the paramount chief of the Hereros in South West Africa, who had been exiled to Bechuanaland, sent the clergyman a message saying that he wanted to see him. Thus began a connection that Scott pursued with characteristic energy and thoroughness. It took him to the native reserves in South West Africa, to Bechuanaland, and thence to several sessions of the United Nations. Although they had been invited by the U.N. to testify, the Herero spokesmen were denied travel permits by the Union of South Africa. Therefore they appointed Scott to present to the U.N. their petition to make South West Africa (an area as large as France) a trusteeship of the U.N. or at least a British protectorate, but never a part of the Union of South Africa.

Before the United Nations

Under great visa and financial difficulties—the money for the trip was contributed by natives, in well used pound and 10-shilling notes—Scott presented the petition at Paris, with the constant help of India and the constant harassment of the Union of South Africa. Seeking to discredit him, Malan's government issued a release stating that "Scott is a reserved, eccentric type of man with fanatical views, is financially poor, and has no fixed abode." When as a result Scott's credentials were questioned, a U.N. delegate from Mexico commented, "Christ was crucified because he had no credentials to prove he was the Son of God." On several occasions Scott won a moral victory for the Hereros—a vote by the General Assembly that the Union of South Africa submit a trusteeship agreement for South West Africa. Nothing has been done to implement this U.N. action, and Scott and the Hereros still are afraid that the union will one day annex their country.

'To Those with Vision and Courage . . .'

Banned from the Union of South Africa, Scott remains in London. However, he is free to enter any British territory in Africa, including Bechuanaland, and he hopes soon to return to that continent and may even try to enter the Union of South Africa. While keeping in touch as best he can with the Hereros and constantly pleading their case before world public opinion, he has taken up other African problems. He is naturally concerned that Great Britain has not adopted a more affirmative policy toward South West Africa, but he feels that she still has the opportunity to develop her East African colonies and protectorates stretching from the Sudan to Basutoland. Poignantly Scott says: "To those with vision and courage, Africa is a challenge. If we are not too proud as a nation nor too ambitious for power, it may be that in Africa we can show the world another way toward freedom than that to which the peoples of the East were driven—communism. It is not yet too late; the opportunity is ours now. The race for human education and political advancement, the growth

of responsibility and initiative and the development by 'backward' peoples of the still immense and untapped natural resources of the earth—this is the task to which all nations calling themselves civilized must apply themselves with redoubled vigor."

Africans Speak Out

Despite this need for a new, imaginative approach to Africa, Scott is opposing the British government's scheme to unite Nyasaland, Northern Rhodesia and Southern Rhodesia in a "Central African Federation." Indeed he is the focus of efforts in London to prevent the government from making this huge misstep in colonial administration. Significantly, the delegations of natives from Northern Rhodesia and Nyasaland which recently came to London to protest against the federation looked to Scott as their chief guide and spokesman. To acquaint the British people with the facts in the case, Scott is slowly forming a new organization, the "African Bureau," whose object is "to strengthen and further the best traditions of Britain's policy in relation to Africa, especially with regard to the moral and legal obligations to safeguard the rights of all communities against domination by any minority or majority." So far it is composed of representatives of the principal British parties. (By experience Scott has learned to shun the Communists, who are trying to capitalize on every wrong in Africa.) One of the first undertakings of the African Bureau was to stage in London a public conference where the delegates from Nyasaland and Northern Rhodesia explained to Englishmen their fears of the Central African Federation.

Scott's dread of the federation, as of South West Africa's incorporation into the Union of South Africa, springs from his utter contempt for the racial policies of Southern Rhodesia and of the union. He has written: "There are today no rational grounds for any doctrine of a *Herrenvolk* or Chosen People. This does not mean that racial antagonisms and hatred do not exist or can easily be made to disappear by reasoning alone, or that familiar racial differences such as skin-color can be rationalized out of existence." He believes that we shall ignore the lessons of the history of our own generation at our peril. "There is," he says, "enormous potency in a religious doctrine, or even belief in a myth, to evoke human emotion on a mass scale and to provide not only ignorant but even educated people with pretexts for acts of bestial cruelty and hatred, or justification for 'passing by on the other side' or passively acquiescing in such enormities."

Pities Whites in Africa

For all this outspoken criticism of racism, Scott has great compassion for the whites in Malan's country. "The white people," he says, "need all the encouragement they can get. It is hard for those born in this situation. They have blinkers on their eyes and are obsessed with the color question. They live in fear and dread that they will lose their racial integrity. It is the one thing to which they will cling."

Though he is still a churchman—and still without a parish—Scott is not uncritical of the church in Africa. He frankly admits that "the Christian churches, for reasons beyond their control, are failing on the South African salient in their fight against poverty, crime, ignorance, and disease." "In the faith of Christ there was a quality of recklessness in face of life which institutional Christianity has almost succeeded in eradicating. Disillusioned and impatient, men and women are turning from religion to apathy or the path of wrath and hatred because the things they had reverenced proved too respectable and ineffectual to provide solutions to the many problems besetting them," he writes. And he warns: "Lest we in the West should again fall victims to racial or religious pride or prejudice, we should recall that some of the great evils we have witnessed in Africa and Europe had their origin in countries where the Christian faith has been planted for many centuries. Perhaps we need to re-examine some of the preconceptions which have come to be identified with Christianity and to face boldly the revolutionary implications of the words, 'Our Father.' "

Scott admits, however, that "the solution of Africa's problems requires above all a confident spiritual approach." He sounds a clarion call for "technically qualified people with a love of Africa and a clear vocation to give at least a part of their lives and talents not only to repair and expiate the wrongs that have been done to the soul as well as to the soil of the continent during the last 100 years, but to prove that partnership between the races is possible." He knows that the new settler will "require a faith that can be translated into practical action and which applies itself to the actual social and economic problems of providing an earthly environment in which human beings can live together as children of God and inheritors of the kingdom of heaven." "Such a faith," he says, "will have a negative application in actively resisting injustice and oppression, and positively it will apply itself with infinite patience to the detailed economic and social tasks of building homes and families and communities within a system of orderly relationship with one another."

Partnership the Goal

As an example of what positive faith can do, Scott is now promoting support for St. Faith's Mission at Rusape on the eastern edge of Southern Rhodesia. Here 10,000 acres of farmland, containing three African villages, are being developed in an effort "to work out a pattern for individual small-holdings and cooperative farming on a basis of partnership between races." Scott has established a trust fund in London which, if money is forthcoming, may secure a Gandhian from India to initiate a scheme of basic education and village industries at St. Faith's Mission.

Selfless and somewhat disorganized, Scott is slowly building both an ideology and machinery for helping Africa. His ideology is to be found in several of his pamphlets and in the recent book, *In Face of Fear: Michael Scott's Challenge to South Africa,* by his South African colleague, Freda Troup (London: Faber & Faber, 1952). He himself has written: "There is a great need of responsible people whose detachment from the things of this world, and from self-interest, professional jealousy or racial pride, enables them, not only to plan objectively, but to gain the confidence of the Africans and inspire them with confidence in themselves and with enthusiasm for the development of their own land and people." Michael Scott refuses

to write an autobiography, but in these words he has unconsciously described himself. More than any other person of our generation, he is working for the Africans in a spirit that combines the humanitarianism of a Schweitzer, the fearlessness of a Gandhi, and the nobility of a C. F. Andrews.

A Day with the Navy

By Clyde E. Weaver and Chalmer E. Faw

WE were among the 400 Protestant, Roman Catholic, Greek Orthodox and Jewish clergymen and educators who attended the "character guidance seminar" held at the United States Naval Training Center at Great Lakes, Illinois, May 27. We found many features of the one-day program similar to features of the conference described by John R. Wilkins in the article "Three Days in the Pentagon" in The Christian Century for March 12.

We were most hospitably treated throughout the day. Rear Admiral Salisbury, navy chief of chaplains, came from Washington for the seminar. Fourteen speakers presented various aspects of the new navy character guidance program, which we were told grew out of the Universal Military Training experiment at Fort Knox. "This plan proved so effective that an armywide program of training in basic morality was adopted," said the mimeographed digest of the seminar program which was handed us.

Chaplains Sincere in Their Efforts

Like the clergymen who attended the sessions at the Pentagon, we found encouraging and hopeful signs in the day's discussion. The chaplains who addressed us seemed competent, sincere in their efforts to help the recruits under their care. They evinced a concern that the men should have an opportunity for religious instruction. That their concern is being implemented was revealed when we learned that out of 3,802 men attending instruction classes during off-hours from January 1 through March 31 this year, 593 were baptized at the naval center and 32 arranged for baptism in their home churches.

The chaplains at this huge training center are undertaking a tremendous task. They interview all recruits, hold 19 services on Sunday and a like number during the week. Over a six-month period they have given 1,372 lectures in the character guidance program. That program seems well organized. It uses techniques in conformity with the most recent findings in visual aids, testing and group dynamics.

Conscription the Norm for the Future?

During the day, however, those concerned over the churches' relation to militarism were confronted with troublesome danger signals. Although conscription and UMT were rarely alluded to as such, there was a subtle assumption that they will be the norm for the future. Chaplain Anderson informed us that it is the duty of the churches to "prepare young people morally for military service." The speakers often seemed to be on the defensive. Rear Admiral Salisbury told us in his first speech, "We don't want to sell you anything," but his second speech included these words: "We trust that your confidence in the navy has been increased today."

A persistent question was in many minds throughout the day: Can it be that the armed forces are trying a new way to popularize UMT and get it adopted in Congress? Since some of the strongest opposition to the proposal has come from ministers and educators, would it not seem logical to convert them before making any further legislative attempts to get UMT implemented?

The entire character guidance program seems to be geared to making better persons in order to make better fighters. "Men with good morals are better fighting men," Rear Admiral Francis F. Olds told us bluntly. Rear Admiral Salisbury put it this way: "We must have character education if we are to win in the days to come." In the mimeographed digest we found the same idea reiterated. This explanation is typical: "Morality is basic in the cultivation of those personal qualities which make the ideal navy man . . . technical know-how and material resources are important, but these assets must be combined with character to produce a superior fighting man." The concern throughout is for utilitarian ends rather than for the heart-searching which religion demands. To some of us, it seemed that there is nothing in the six lectures in the character guidance program which could not be taught by an agnostic.

How Change Character?

The program apparently assumes that character can be changed through lectures. Tests are given before and after the character guidance lectures, and it has been figured out scientifically that the men have 8 to 10 per cent more character after they have listened to the lectures. Can we assume that character changes take place as intellectual knowledge is increased? Does not a change in character involve emotional experience also? There was a conspicuous absence of prayer during the seminar at Great Lakes. Could not some recognition have been given to the presence of God?

Although there are elements of freedom within the program, in its basic structure it is part of the total military regimentation. The mimeographed digest explains that the chaplains' participation in the program is governed by definite standards. For instance, we read: "A desirable standard for selecting basic ethics is as follows: (1) those acceptable to all religious groups, (2) those demanded and required for group living, (3) those demanded by naval service." Can it be that the character guidance program is a mere extension of the navy's indoctrination plan? If

so, does the chaplain hamper his "objective" influence by being a part of the military regime?

Indeed, there was a definite air of indoctrination throughout the seminar. Unlike the January conference at the Pentagon, this one gave us no opportunity for discussion. Many clergymen expressed surprise at the omission. Under such conditions, could what we attended rightly be called a "seminar"? We were, however, handed a questionnaire to fill out and mail in later, giving our reaction to the day's proceedings.

A Christian minister cannot help feeling himself in a dilemma as he thinks about the questions which have haunted us since our experience at Great Lakes. We are deeply interested in building character. That is our commission. We thank God for character-building efforts anywhere at any time. But our basic concern remains. It is not only the pacifist who says that war is becoming an obsolete institution. How then can character be built by promoting moral allegiance to an institution whose moral basis is so dubious? Can character be character when it is promoted within the confines of such a structure?

'A Totally Committee Church'

EDITOR THE CHRISTIAN CENTURY:

SIR: We yield the floor to Dr. Kenneth Foreman of the Louisville Presbyterian Seminary on a point of personal privilege. He wants to have read into the minutes of the meeting an item that appeared recently in the *Presbyterian Outlook,* in which a contributor, who intended to say that "the one power on earth which communism has to fear is a totally *committed* church," was made, by the perverse humor of the linotype machine, to say that communism has only to fear a "totally *committee* church."

That phrase, "a totally committee church," makes an unhinged mind like mine begin to swing gently. I would like to see something that would scare Mr. Stalin and the Politburo so that their hair, if any, would stand on end. But I am in doubt about a "totally committee church" being able to do the job. I have seen several such churches which scared nothing but their own pastor. They do not seem to frighten the enemy greatly, be he Satan or Stalin.

Now of course the best way to get things done in any organization is by the delegation of responsibility, and that is what a committee is for. And, praise be, times without number the committee gets things done. But all too often a totally committee organization means the delegation of *irresponsibility.* The split into fragments induces a "you in your little corner" mentality, with the result that not enough people are left to keep in view the purpose and goal of the whole enterprise. That comes only from alert and dedicated individuals.

Too often, a committee to which a proposal is referred serves as a funeral service or burying ground. The phrase "referred to the committee" frequently is another form of "dust to dust," with the members acting as black-gloved pallbearers carrying out the remains of a promising action. At other times a committee serves as a dentist's office, where ecclesiastical dentists pull the teeth of resolutions. In every legislative gathering there are many Doctors of Dental Surgery who operate skillfully when a proposal gets into the dentist's chair in committee. What was originally a Bengal tiger turns out a Maltese kitten, playfully applying little pressures with the gums, where the teeth used to be. We can all be glad that the Sermon on the Mount did not have to go through a committee.

Consider Congress. In the Senate and House together, there are today (or were in April) 203 separate committees. In spite of that frightening array, the boys in the Kremlin still manage to get some sleep at night. Daniel Webster and John Quincy Adams were probably members of some committee. But they are not remembered for that. The reply to Hayne and other effective blasts of dynamite did not come out of a committee.

The great hazard of committees is that general discussion will replace the compulsion to individual action. If the Church of the First Century had operated under such procedures as now prevail in some places, when Paul saw in a vision the man from Macedonia and heard him plead, "Come over and help us," he would have replied, "I'm terribly sorry, but there is an important meeting of the Committee on Missionary Advance which I simply cannot miss. Best wishes to you." Or when the Spirit said to Philip, "Go toward the south," he would have been forced to answer, "I'd love to go, but the Committee on Temporal Economy is meeting and I am bringing in a report on a change in the basis of representation, so you see I can't make it."

Yours,

SIMEON STYLITES.
Secretary of the Committee.

VERSE

Storm Within the Heart

MAN can bring peace within the heart
Only by transient things—
Clouds against an azure wall,
The flash of oriole wings.

But only through storm within the heart
And thunder through the soul
Can man be uprooted from his greed
To find the Perfect Whole.

Only by divine unrest,
With spirit never numb,
Can brotherhood burst into flower
And the Kingdom come!

LUCIA TRENT.

Soul Encounter

IN valor's fire your weapon forge
And wield the sword where shown.
Each must be his own St. George,
His dragon slay alone.

MARGARET EVELYN SINGLETON.

JULY SURVEY OF BOOKS

Disturbing Thinkers

FOUR PROPHETS OF OUR DESTINY. *By William Hubben. Macmillan, $2.75.*

THIS very readable volume is an introduction to the primary sources of existential thinking. Kierkegaard, Dostoevsky, Nietzsche and Kafka all faced doom and despair. Their personal struggles against the background of 19th century complacency enabled them to delineate the situation of 20th century man, when that complacency is shattered. Thus they were prophets of our destiny.

Mr. Hubben has chapters on each of them, giving biographical materials, principal ideas, and references to current influence. The point about them all is that they were fundamentally involved, suffering with personal concern for clarity and meaning about life at its inward depths. To Kierkegaard this personal, inward striving and becoming was the content of the religious life, to which one comes by a "leap of faith." He contrasted it with the outward, complacent, trivial religion of Denmark, from which his sincerity and seriousness forced him to excommunicate himself.

In their novels, Dostoevsky and Kafka also presented man's spiritual extremity and vast need, in contrast to the apparent adequacy of the world. And Nietzsche came to advocate the superman's self-sufficiency, but he did so out of contempt for conventional mediocrity and moral pretension. To him, God had died. This was the existential situation which gripped him, and his awareness of it made him akin even to Kierkegaard, although the solutions they arrived at were utterly different.

It is impossible to participate in the current theological, psychological and literary conversations without feeling the impact of these great forerunners. Hubben suggests that in the approach to which they point modern man may find the answer to his greatest anxiety. His is a competent, well written and stimulating book, and a bibliography is included for continued study of the interests it introduces.

ERNEST L. SNODGRASS.

From David to the Exile

A CRITICAL AND EXEGETICAL COMMENTARY ON THE BOOKS OF KINGS. *By James A. Montgomery. Edited by Henry Snyder Gehman. Scribners, $5.00.*

THE LATE James A. Montgomery was one of the greatest biblical scholars this continent has produced. His commentary on the book of Daniel, in this same series, is widely recognized as the best treatment in existence of the problems of that difficult book. The present work has long been expected, and its publication now is biblical news of a high order. We have hitherto had in English but inadequate works on the books of Kings; at last this situation is richly corrected. Here is a great commentary, notable in its exhaustive scholarship, its sane and cautious judgment, its deep insights and, with all this, a direct and compact presentation of its store of knowledge.

Dr. Montgomery tells that the work was ready in 1941, but the circumstances of the war years prevented publication, so he took it back and worked over it further, until in 1944 once again it was mistakenly supposed the printing might proceed. In the ensuing years his advanced age debarred him from further revision and the heavy labor incident to carrying the book through the press; consequently this responsibility was assumed by his former student, Prof. Gehman of Princeton. It is a matter of gratification that before Dr. Montgomery's death on Feb. 6, 1949, the actual printing had begun.

Apart from its own high worth, the volume will be welcomed by every student of the Old Testament as evidence that this great series of commentaries is still "alive" in the minds of the publishers; it is to be hoped this indicates an intention to proceed and complete the set. The "International Critical Commentaries" are of indispensable worth. A few of the volumes have fallen below the generally high standard of the series; also the early ones, now more than 40 years old, are in some regards out of date. Yet the plan is such and the excellence of its realization so high that most of the work is of permanent worth. There is nothing to rival it in English.

Along with carrying out routine editorial functions, Prof. Gehman has brought the bibliography up to date, prepared the indexes, and assumed the onerous tasks incident to publication. At Dr. Montgomery's request, he has also inserted his own chronological table of the Hebrew kings. Obviously he is not to be blamed that he took no account of Edwin R. Thiele's exhaustive study of the problem published less than a year ago; but it is matter of note that no attention, beyond citation in the bibliography, is given to Thiele's preliminary study, which presented his essential findings and method. In these few months Thiele's work, it would appear, has gone far toward establishing itself as definitive. Gehman's contribution, which diverges notably, would seem to be to that extent already out of date.

As in all commentaries, an important feature is the introduction. It is, in the main, concerned with two matters, the ancient versions and the sources of the books of Kings. The prominence given to the former, as in his *Daniel*, reflects Dr. Montgomery's proficiency, for he was of high repute in Septuagintal study and foremost in several departments of the Semitic field. He finds the sources of the books in official and other archives, and in certain narratives, prominent being those of the prophets. All—except the addendum in II Kings 25:22 ff.—were united under impulse of the literary and national renaissance of Josiah's time; "the editor was a contemporary of Jeremiah, and, in his youth at least, of the publication of the Book found in the temple" (p.45). An important note is the high significance attributed to the books of Kings; "the book of Kings remains as the first ordered attempt at a national history that we possess from antiquity."

One small sample of the insights found in the commentary is provided at II Kings 15:5. After Azariah contracted leprosy, he lived somehow apart, but what the Hebrew expression means has been a puzzle for translators. A literal rendering is, "in a house of freedom." Dr. Montgomery points out that "house" here has its secondary sense of state or condition; the passage means that the king was relieved of all official responsibility. Less fortunate is the handling of Maacah's "abominable image" (I Kings 15:13); we are told only that "the word . . . implies something 'shocking.'"

The treatment of the acute problem of the course of events through Sennacherib's invasion in 701 B.C., and in particular of the role played by Isaiah, is an impressive display of the finest scholarly thoroughness and restraint. Dr. Montgomery finds "an ode of derision" in II Kings 19:21*b*-28, which is apparently contemporary with the events, hence Isaiah's; also he "finds himself cautious before doctrines based upon too idealistic conceptions of the prophets. . . . [Isaiah's] partnership with Hezekiah . . . is no stranger than that of Luther with the Landgraf Philip of Hesse or of the English Reformers with Henry VIII, neither of which monarchs was a saint or even religious" (p. 517, n.4). But this is not the point at all, but rather the ludicrous figure of Isaiah that results when we fit the traditional story into the oracles in his book; he tosses back and forth in the course of a few weeks, repeatedly denying himself with the veering prospect of military events. Besides, the contemporaneity of the "ode of derision" is very far from evidence of its Isaianic authorship. It was a time to stir many poets.

WILLIAM A. IRWIN.

Scientifically Considered

MEN, WOMEN AND MORALS. *By Sylvanus M. Duval. Association Press, $3.75.*

A SENTENCE from the author's preface indicates the direction in which his inquiry into the morality of sexual behavior moves: "This book is concerned primarily with morality, that is, the effects of sexual intercourse upon people." Upon the basis of a knowledge of the "effects upon people" of heterosexual intercourse he would rear a code for sex behavior. To discover what these effects are he examines the relevant scientific literature. Reporting his findings he classifies the general effects as physical, psychological and social. The nature and degree of these effects vary so greatly under

differing circumstances that this general classification is inadequate. We thus move to a consideration of specific situations, in marriage, in adultery, in fornication, in prostitution, and in pregnancy. This is an outline of the central core of the book.

Toward what type of conclusions does such an inquiry point? Does a sociological approach (the author is professor of social science and religion at George Williams College in Chicago) provide any validation for the ideal of premarital chastity and marital fidelity, or does it undercut the foundation for this ideal? The author began his inquiry somewhat on the "permissive" side and expected that he would be moved further in that direction. "Somewhat to my surprise," he relates, "I found that the more critically and carefully I examined the evidence, the more conservative I became." It is significant that a serious endeavor to evaluate the physical, psychological and social effects of heterosexual intercourse in all the types of situations that this work covers should move an author toward a more conservative position. The religious ideal of premarital chastity and marital fidelity is probably not devoid of insights into the less desirable effects of intercourse outside the marriage relationship.

Individuals who may wish to seize upon this book for ammunition in a heavy-handed denunciation of all sexual intercourse outside the bounds of marriage will misconstrue its purpose and probably find it disappointing. The validity of the ideal is presented with a realization that it cannot be "imposed" upon large blocks of people.

The concluding chapters cover observations on sex morals and sex in relation to the family and religion. The chapter on the family is deserving of special mention. Interest in the family permeates the book. In fact, the book is to be recommended in large measure because of this interest in the family. The code for sexual behavior our culture needs is one which will "best strengthen family living." The restraints upon sex which we need to accept are the restraints which will make their contribution to improved family living.

DONALD M. STERLING.

Organism and Covenant

THE STRUCTURE OF THE DIVINE SOCIETY. *By F. W. Dillistone. Westminster, $4.00.*

A THOUGHTFUL contribution to the present crucial discussion concerning the doctrine of the church is here presented. Two concepts of the nature of the church —the "organic" and the "covenantal"— are the foci of the study. The biblical roots of these two views are traced in the first part of the work, while the second deals with certain selected manifestations of the two ideas in history. The third, the constructive or systematic portion of the book, is a sustained and forceful argument for a view of the church which includes both the organic and covenantal positions.

Dr. Dillistone finds that six main types of community have emerged in the course of Christian history, four of them defective. The "monastic" and the "sectarian" are for him fringe types, or tangential types, that are farthest removed from the true pattern of Christian community. They are treated briefly but with insight and their positive contributions and historical timeliness are recognized. The "imperial" and the "contractual" are static types or organizational types and, though they are nearer to the true pattern, they "have become prematurely settled and rigid within some historical formulation and so have prevented themselves from continuing in the living movement towards the community goal" (p. 147). The imperial type, of which Roman Catholicism is an example, inclines toward authority and efficiency at the expense of freedom and creativity; the contractual type, under which much of American Protestantism would appear to be subsumed, overstresses the local and the voluntary at the expense of unity and cohesion.

The organic view in general has a wide appeal today in philosophical and governmental as well as church circles, where some have attempted to express ecclesiological theory almost entirely in organic terms. But though this principle is indispensable, it is not sufficient by itself to provide the generating impulse of an entire system. "Catholicism—whether Roman, Orthodox, or Anglican—needs the polarizing influence of a different principle if it is to be prevented from running out on the one hand into a vague and ethereal mysticism, or on the other hand into a hard and rigid formalism" (p. 183).

The necessary polarizing influence is that of the covenant, the most important of all the factors which constitute the life of the church. "The Church may be regarded as the Covenant Society brought into being by God's gracious act in which he has covenanted and recovenanted himself to man" (p. 219). There is an illuminating suggestion that there is much in common between the covenantal and dialectical patterns, though the latter operates as an upward movement through the constant interaction of contrary principles, while the former implies a forward movement through the constant interrelationship of personal agents. Both the organic and covenantal principles are held to be essential for the life and growth of a true society.

Having stated his doctrine clearly, the author does not hesitate to make the application. In the final chapter ("Heirs of the Covenant in One Body") he finds in the United Church of South India a good illustration of his principles: "The Anglicans in South India have, by their action, declared that loyalty to the Covenant-call of God is the *primary* principle within Christ's Church, however greatly organic ties and traditions may need to be valued and conserved" (p. 236). He anticipates that similar unions will be precipitated in other regions. He also hopes earnestly for rapprochement and ultimate union between Anglicans and Presbyterians, the one exemplifying especially the organic and the other the covenantal principle.

This is a finished and lucid book, written from a particular point of view but with broad understanding. The judgments are stated incisively but usually with disarming charitableness; one notable exception to this is the labeling as "defective" positions other than those defended, while it seems that direct and positive criticisms of other positions can be made without recourse to negative words. The typologies will not seem wholly satisfactory to most American Christians. The traditions of the evangelical denominations are far more complex than the author implies; they simply do not fit under the "contractual" type in which he seems to include everything between the covenantal Presbyterians and the sectarian Anabaptists. He finds the classic statement of the contractual theory in John Locke's definition of "church" as "voluntary society"; at most this would be but one of the ingredients in the ecclesiology of the major evangelical bodies. It is hoped that Prof. Dillistone will amplify his almost incidental remarks as to the possibility of the extension of the covenant idea in the World Council of Churches and in some of the major denominations as a contribution toward unity. And it is hoped that this most useful treatment of a central issue will have a wide reading.

ROBERT T. HANDY.

Making of an Apostle

THE TENTMAKER. *By Julius Berstl. Rinehart, $3.50.*

BERSTL, an Austrian by birth and a novelist and playwright since 1905, gives us a provocative novel of the early life of Paul, sensitive young Jew of the Dispersion, destined for so large a role in the early church.

Throughout the novel "Shaul" is presented as a terrified introvert and a social misfit. Motherless, he is constantly beaten down spiritually, left reeling and exhausted by the efforts of his prosperous father to make of him a sharp Jewish tradesman. Breaking home ties, he flees to Jerusalem seeking refuge in the Temple among the wise teachers of Israel. But here again his sensitive spirit is bruised and lacerated as he encounters the callous professionalism of temple officialdom. Beset with dreams, visions and nightmares, he races down the wilderness to Jericho and the Jordan, travels south along the Dead sea to join a colony of Essenes for a time, and then heads back to Jerusalem. His spiritual agonies continue as he finds himself in the midst of conflict between gentle converts to the teachings of Yeshua of Nazareth and the hardness of Caiaphas and his colleagues. Striking out like a lost soul in a tempest he becomes responsible for the death of Stephen, and then in the unfortunate company of a rabble-rouser he staggers weak and sick toward Damascus for further persecution of the "blasphemers."

Temple leaders in Jerusalem, embarrassed by his fanaticism, are happy to see him leave for Damascus. And when, in Damascus, the confusion of his soul is resolved by the voice of Yeshua, the "Nazarenes" are also embarrassed by his conversion, and the bitter Jewish faithful force him to escape the city. He finds the followers of Yeshua back in Jerusalem equally suspicious, and on their advice departs for Tarsus, where this book leaves him about to take ship at Caesarea.

It is to be hoped that Berstl will follow the story in another volume, and perhaps show us how a soul filled with such scars, doubts, perplexities, anguish and unhappiness can be redeemed for the glorious task of establishing the church in far places.

While the portrayal of the fledgling Paul will surely be controversial, it is to be said emphatically that this volume provides excellent descriptions of moods and thought patterns prevalent at the time. And there is a fine insight in the suggestion that young Jews of the Dispersion, like Shaul, coming home to Jerusalem, were among the chief offenders in the frenzies and fanaticisms which troubled Israel.

Gamaliel has a powerful role in the story, and the crying need of a Messiah is made plain. The reported miracles of Yeshua are well handled, but the stories of the resurrection are presented much too literally for the poetic soul of this reviewer.

FRANKLIN D. ELMER, JR.

Theology is a Heritage

TODAY'S CHILDREN AND YESTERDAY'S HERITAGE. *By Sophia Lyon Fahs. Beacon, $3.00.*

AT THE ANNUAL meeting of the division of Christian education of the National Council of the Churches of Christ at Columbus last winter, it was quite apparent that, when the religious educators of the country were not preoccupied with professional minutiae, they were very much absorbed in discussing the newer theologizing and its relation to what has now become traditional religious education. More than a few professors, denominational people and directors in local parishes were either tearing their hair over what they lamented as the "return to theology," or else were running around in excitement over what they hailed as evidence that religious education was rediscovering a Christian orientation.

Mrs. Fahs' book is to be welcomed as a contribution to the debate, still in its infancy. Perhaps when the history of this period is written, H. Shelton Smith's statement in his *Faith and Nurture* (1942) will be recognized as having been a true prognostication as to a necessary discussion: "Shall Protestant nurture realign its theological foundations with the newer currents of Christian thought, or shall it resist those currents and merely reaffirm its faith in traditional liberalism?"

Mrs. Fahs has written a forthright reaffirmation of "traditional liberalism." Her subtitle is "A Philosophy of Creative Religious Development." Certainly her work is an explication of the position widely held by what might legitimately be called the naturalistic school of religious educators. They, along with some who hold more tenaciously to a theistic statement but are naturalistic in their tendency, have been influential for many decades.

Here we read the basic theses of the position for which Mrs. Fahs is an advocate. (The book was written at the urging of the committee on curriculum and worship of the Division of Education of the American Unitarian Association.) Here are discovery as the method and goal of pedagogy, synthesis or eclecticism as the avenue to religious truth, tremendous confidence in scientific objectivity, a kind of ethical relativism, and preoccupation with divine immanence. Here are some random samplings of ideas: "Most of us no longer come to church with the thought of doing a service for God, but to find help for ourselves. We come because we feel a need for the inspiration of the fellowship . . . We come for our own sakes, not to add honor to God's name" (p. 210). "This Life that permeates all our existence some think may well be called God" (p. 114). "In the new Bible of human experience there walks a new Jesus—not a divinity desiring worship, but a man who can be understood, honored, and in deep ways followed" (p. 82).

Mrs. Fahs writes about these ideas without identifying them as to their historical rise. The reader unfamiliar with antecedent writings might get the impression that here is a brand-new philosophy. Actually these things have been said in various forms many times before. For illustration, take the rhetorical question on page 45: "Is it not that the child's spiritual development begins at the moment of birth? It grows according to a certain schedule of emotional flowering." That is really Horace Bushnell: "He [the child] is to open on the world as one that is spiritually renewed, not remembering the time when he went through a technical experience, but seeming rather to have loved what is good from his earliest years." Bushnell in turn was largely dependent upon Schleiermacher. This is not to imply any "theft" of ideas. After all, Bushnellian views on religious nurture have by now sunk deeply into many a subconsciousness. Rather, it is merely a suggestion (but perhaps an important one) that writers on the philosophy of religious education do not always convey an impression of recognizing the historical streams whence their ideas have flowed.

The book seems to assume that a kind of protest is still necessary against a naively bibliocentric religion among the churchmen in the main-stream denominations who are its natural reading public. The fact of the matter seems to be that the battle for the author's position was won so long ago that it is rather uncommon to find a high Christology, ecclesiology or soteriology in curriculums. Instead of having to be the protagonist now, Mrs. Fahs' school seems rather to be in the dominant position, requiring defense against the critique of the newer theological interests. But maybe Mrs. Fahs would prefer to be considered even far left of the prevalent left!

Is Mrs. Fahs right in grouping together the various newer exponents of dynamic Christianity under the single phrase "neo-orthodox"? She does not cite specific theologians. It seems fairly obvious that the so-called "neo-orthodox" are far from constituting a single unified system of thought (cf. Barth *vs.* Brunner).

Is it correct to place "indoctrination" and "creative discovery" as polar opposites? It does not seem that all "intelligent examination and free discussion" are forsaken by those who believe the church competent to determine and teach its doctrines.

Does Mrs. Fahs minimize the church's concern for self-fulfillment in community? That is one of the goals of religious education, in her view. It seems evident that in many great moments of the past the church has provided exactly that kind of experience for Christians, whether under one set of beliefs or another.

Also, what happens to a family-centered approach if parents are not encouraged to transmit their own cherished beliefs and practices to their children? This raises the embarrassing question whether even the encouraging of children's own creative discovery is not the transmission of a kind of belief—in that case the relativity of beliefs!

Mrs. Fahs' experience as a teacher has been richly meaningful. Her experiences at Riverside Church, New York, make for fascinating reading. One applauds her zeal in seeking new and effective methodology. As to this book, it will be especially useful for unitarian churches which have doubtless desired a fully developed philosophical statement with regard to the teaching of their own highly cherished beliefs.

KENDIG BRUBAKER CULLY.

More Scenes from Clerical Life

THE GOWN OF GLORY. *By Agnes Sligh Turnbull. Houghton Mifflin, $3.75.*

THE SIN OF THE PROPHET. *By Truman Nelson. Little, Brown, $4.00.*

LIFE in a minister's family in a small eastern village during the horse-and-buggy days at the beginning of our present century is the theme of this nostalgic story. With kindliness and sympathetic understanding Mrs. Turnbull has recalled to our minds the self-sacrifice and devotion of a pastor in a small parish. The pathos and humor of everyday living, the various human types in a little community, the hopes and disappointments of domestic and public life are touched on or told of with a keen but friendly feeling for values and with no hint of condescension. The author does not belong to the muck-raking school. She recognizes the fundamental elements of democracy and neighborliness in the small town and throws the robe of charity over human frailty. Some of the incidents seem

almost too good to be true, but they could well actually have happened. The scholarly pastor with ambitions for a larger sphere of action realizes his ideals by learning the genuine worth and opportunity of his actual environment. The descriptions of the ice-cream supper and of the religious revival will bring back mingled emotions to those who have experienced similar occasions.

This is a well intentioned and happy tale, and is a pleasant antidote, both in language and in philosophy of living, to a literary type which just at present is over-concerned with the morbid, the abnormal and the profane.

Mr. Nelson is concerned with a different kind of pastor and with a different atmosphere and setting. He has given us an insight into the tempestuous life of Theodore Parker and his associates during the stormy antislavery agitation in the Boston of the 1850's. The immediate source of his narrative is the excitement around Anthony Burns, the last Negro returned from Boston under the Fugitive Slave Act. Mr. Nelson has reconstructed many of the stirring scenes and has introduced many of the well known people of those trying, emotional days. He has caught the spirit of the pulpit and the press, the idealism and the corruption that preceded the great conflict. Above all he has drawn a human portrait of the great abolitionist scholar and preacher who for a brief time struck the life of his community and of the nation with tremendous passion and vigor.

This novel is well organized and artistically constructed, though at times interest tends to lag. It is an immense mass of material that the author has worked through, and he has succeeded in bringing forth an informative and moving order from a rather chaotic and contradictory mingling of forces and motives.

LEE E. CANNON.

Darkest England

ROTTING HILL. *By Wyndham Lewis. Regnery, $3.00.*

THE NINE short stories included in *Rotting Hill* conduct the reader into the depths of Mr. Lewis' darkest England, but the gloom is impenetrable and no way of return to the stars is indicated or believed in. The reader should be warned, "All hope abandon, ye who enter here," for by his mordant, corrosive satire Mr. Lewis obscures all light from England's past and excludes any ray of hope for England's future.

Postwar changes in English life have undermined Mr. Lewis' belief in England and the English. He condemns all classes, but is especially bitter toward "the liberated manual-working mass." Recently "all England seemed to have decided to forget that it had lost everything . . . decay is everywhere, as might be expected." The citizenry are a "sheddy, shabby herd." All these quotations are from page vi of Mr. Lewis' foreword.

Apparently there is no hope in Christianity, at least in Protestant Christianity. According to Mr. Lewis, all that remains of the latter in England is conscience, "Christmas carols, and the sacraments of baptism and marriage." His idea of propagation is not entirely sacramental, as he speaks in his foreword disapprovingly of "our island population (optimistically built up to the absurd total of fifty millions) . . ."

The short stories which follow are caustic, pitiless exposures of the "rotting hill" which is present-day England. From it, in what seems an incredibly short time, men and women of integrity, ability and courage have disappeared. Mr. Lewis blames Christianity. By fomenting liberalism and socialism, it induced the classes which possessed them to surrender money and power, and England itself, "owning a quarter of the globe, to surrender everything." All this seems to him to have happened because England and the English were misled by the preachers of fair play and social justice.

Formerly the prophets of England's doom have been the wishful-thinking enemies of Britain. Watching and waiting for the downfall of England has been one of their obsessions since before the days of the Spanish Armada. Often they have been encouraged by facts, signs and omens beyond dispute, but the looked-for catastrophe has been tardy.

Mr. Lewis' prognosis is equally gloomy because he ignores, as they do, another England, humbly proud of its past, hopeful of the future and refusing to despair. It may be granted that Christians, Protestant or non-Protestant, are inconsistent. Their clergy, like their Master, can be ridiculed. So can the whole human race. The dehumanized population of *Rotting Hill* are closely related to Lemuel Gulliver's Yahoos, and have no Houyhnhnms to keep them in useful subjection.

ROBERT CONOVER.

Books in Brief

GABRIEL AND THE CREATURES. *By Gerald Heard. Harper, $3.50.* Gerald Heard strikes a new vein in this, his latest book. It is a highly imaginative account of the process of animal evolution, including man, done in a gay and whimsical mood but with a solid core. Mr. Heard imagines the Angel Gabriel coaching the little group of creatures which were to be the progenitors of man—not forcing them or even being very didactic about it, but encouraging and warning them. The main point is that all the animals could have what they wished for, if they wished hard enough, but had to take the consequences. Most of them wished to get food and security in the easiest way, and all except this one group ran into some blind alley by overspecializing on some trait that seemed to promise what they wished for and sometimes actually delivered it but ultimately blocked the road to further development. The one group, more favored or more wise or better advised than the others, kept itself flexible, saved some of its wishes for things beyond food and comfort and security by violence or agility or guile, and so developed into man. This intricate fable is far more elaborate than any of Aesop's but is just as clearly directed toward a moral. *Haec fabula docet*: If man today, individually or collectively, sets his heart on material things and lets his crucial choices turn upon the desire to get food and shelter in the easiest way and to gain security by predominant power used violently against all rivals, then he will turning backward along the road of evolution. The inevitable result will be decadence or extinction, or both. In one familiar sentence, the moral is: "Man shall not live by bread alone." Or that plus another only a little less familiar: "The race is not to the swift, nor the battle to the strong."

WHAT EISENHOWER THINKS. *Edited by Allan Taylor. Crowell, $2.75.* Now the general (recently retired) can speak for himself, and what he thinks will be increasingly important until the Republican national convention—and perhaps longer. When this book was published, two or three months ago, there was a general feeling of uncertainty as to what Eisenhower thinks about the most important current issues. The truth is that he had already spoken pretty clearly on a good many of these questions. Mr. Taylor, who has collected and "interpreted" the general's utterances, lets him speak for himself on the fundamental freedoms, concentration versus distribution of governmental power, labor and management, foreign policy, and other topics.

LEONARDO DA VINCI, THE TRAGIC PURSUIT OF PERFECTION. *By Antonina Vallentin. Viking, $5.00.* The 500th anniversary of Leonardo's birth makes especially appropriate the republication in 1952 of this excellent biography which, ever since its first appearance in English nearly 15 years ago, has been a favorite with readers and has commanded the respect of scholars. So far as my acquaintance with the literature extends, this is by a considerable margin the most satisfactory life of the man who was perhaps the greatest and most versatile genius of the Renaissance. But for all his genius, a curious futility seemed to blight his life and work. His paintings, few but masterly, pointed in a direction which the main current of art did not follow. His one great piece of sculpture was destroyed before it could be cast. His amazingly ingenious and varied inventions went unnoticed, never got into production and, so far as the evidence shows, were not even influential sources of suggestion to the men who later invented many of them over again. The subtitle of this book indicates Mme. Vallentin's explanation of his failure to achieve concrete results commensurate with his powers. It was his too fierce passion for perfection. This was certainly part of it, but I doubt whether it was all.

W.E.G.

CORRESPONDENCE

None Better

SIR: In the last forty years I have read innumerable articles, but none better than Prof. Kolbe's "Christian Hope and Despair" in your May 28 issue.

CHESTER WARREN QUIMBY.
Kentucky Wesleyan College,
Owensboro, Ky.

We Cannot Wait!

SIR: Amen to those closing paragraphs of the May 21 editorial "What to do in Korea?" As I see it, peace is never completely achieved. We will always need to work *toward* peace, in Korea or elsewhere. We are human and evil is real. Korean reconstruction cannot wait for peace; it must begin now. Money must be provided, long-term building must get under way. A renewal of the people's livelihood needs to take place, not for propaganda purposes but because Korean brothers suffer.

In the same editorial columns you mention how the Church of England takes action in political affairs. If the British need to feel guilty about Seretse Khama, can our U.S. churches arouse national guilt over suffering in Korea? Not guilt over who caused the suffering, but that the suffering is not being relieved.

ROBERT J. MANNERS.
University of Southern California,
Los Angeles, Calif.

From a Place Hidden Away

SIR: When our son was in prison in the Wichita jail, preparatory to being sent to the Springfield, Mo., federal penitentiary, for the statutory "year and a day," it became necessary to explain somehow to his little niece, Nancy, just why he was in jail and what it meant to be in jail. Now how would you explain that to a little four-year-old girl? So Eldon, from the Wichita jail, wrote Nancy the enclosed letter, which you may use for publication if you like.

Mennonite Press, B. BARGEN.
North Newton, Kan.

[ENCLOSURE]

DEAR NANCY: I suppose you are wondering why I am here in the Wichita jail. I will try to explain to you. You see, there are a lot of people in this country. All of these people are mostly good, and all of these people are just a little bad. Now then, to keep the bad part of people from hurting the good part, these people have chosen just a few persons to make rules. Now then, if part of everyone of these persons is bad, there will be a few bad rules. Well, Nancy, one of these rules says that every man who is my age must train and learn to kill people whom these persons want me to. I think this is a bad rule because Jesus tells us not to kill. Well, Nancy, every time these few persons make a rule, they also figure out how they will punish those people who won't obey the rule. Now I didn't obey this one rule so these few persons are putting me in prison.

Now then, a prison is a place hidden away in this country, away from all the people and friends. In this prison I will be fed and I will be given work to do. I will get to write to three friends. But right now, Nancy, I am in a jail. We are fed here too. But we are kept in a place half the size of your kitchen—and nothing to do. We are kept in this jail until we are taken to the prison. Well, Nancy, I may not get to celebrate Christmas with you this year, but I'll see you sometime. ELDON.

Some Are Futilitarian

SIR: Concerning Roy L. Laurin's comment in your May 28 issue on my article, "The Challenge of the Futilitarians," may I suggest that he reread the article? I made no attempt to "prove that all premillenarians have no interest" in improving this world. What I said was that not all premillenarians are futilitarians, but some of them are. I stand by that proposition. We are both right—that premillenarians can and do take constructive positions; but I have known many of the futilitarian sort that the brother from California seems never to have met. I further suggest that there are three levels of constructiveness: (1) erecting a hospital at the base of the cliff; (2) putting up a good fence at the top of the cliff; (3) rerouting the highway. All the premillenarians I ever knew will contribute to the hospital; most of them will join in building the fence; but I have seen any number who think that rerouting the highway is a waste of time. KENNETH J. FOREMAN.
Louisville Presbyterian Seminary,
Louisville, Ky.

Fresnay as Schweitzer

SIR: Your editorial on the motion picture "Quo Vadis" some weeks ago called attention to that supremely beautiful and moving French film "Monsieur Vincent," and its star, the gifted Protestant Pierre Fresnay, one of France's leading actors. It is exciting to learn from the *New York Times* that Albert Schweitzer is reported from Paris to have turned down an offer from Hollywood producers to film his life story, and has authorized a French film company to do it instead. Dr. Schweitzer is wise in more than medicine, music, theology and philosophy! The leading role is to be played by his fellow Alsatian, Pierre Fresnay. I rejoice that Fresnay is to appear also in a film on Martin Luther, though it remains to be seen with what freedom this film will be exhibited. Certainly the Christophers are unlikely to bestow a prize on it.

Incidentally, I could not be in more agreement with your estimate of "Quo Vadis"; it was a humiliation to me to have the leading publication of my denomination not only commend the sorry spectacle but run a full-page advertisement of it. Never would I expose a child to the brutality and vulgarity of "Quo Vadis"; never would I expect a mature Christian to discover spiritual values in the tawdry melange. Thank you for your realistic appraisal and your analysis of the naive and abject attitude of church people toward Hollywood bigness.

Philadelphia, Pa. MARION WEFER.

We Need More Like Him!

SIR: May I express my great appreciation to Brooks Hays and to you for the article "Faith Steadies the Politician" in the June 11 issue. Frankly, not knowing Congressman Hays, I expected another of those "religion insures success" articles which have plagued us in recent years. Instead, I was refreshed by this testimony of a sensitive soul who obviously has found God to be a refuge and a strength, one who has grappled with loneliness and defeat and has borne the struggle of the soul. It is heartening to know there are such men representing us in Congress. I only hope that one of his colleagues will read the article into the *Congressional Record,* where it might serve as a model for the less enlightened. A few more such articles and a few more men like Congressman Hays will encourage those who are jealous for the things of God. With God's help and with men of his caliber, we in America may yet come through the Slough of Despond. GEORGE T. PETERS.
First Presbyterian Church,
Burlingame, Calif.

It Is We Who Despair

SIR: As a rather orthodox Christian, I am shocked by the criticisms which are being made of the report of the World Council's advisory commission. The critics' chief point seems to be that the report was formulated by theologians with a European outlook of despair. They say: "This will never do; we are Americans; we mustn't despair." But talk of European and American outlooks is actually irrevelant. A theologian—even a practical theologian—must first of all be a citizen of the Kingdom of God. As Christians we must not be just pragmatists appealing to the man on the street. Our criterion has to be the truth as it is revealed in Jesus Christ the Word of God.

No matter how good biological living may become, if that is the hope of the American church we are to be pitied by the Europeans, for we have no hope but only cause for despair.

JAMES CORRY, JR.
United Presbyterian Church,
Topsham, Vt.

NEWS of the CHRISTIAN WORLD

Chinese Churches Join 'Anti' Drive

Urge Support of Government's Efforts to End Corruption—Many Small Congregations Survive

BANDUNG, INDONESIA, May 5.—A summons to all Chinese Christians to take part in the national "Anticorruption, Antiwaste, Antibureaucracy" drive and in the campaign against "bribery, tax evasion, cheating and theft of state property and of economic secrets" has been issued by the Church of Christ in China's committee for the "Oppose America, Aid America—Threefold Self-Reform" movement. The committee urges Christians to examine themselves, confess their faults and reject the idea that it is unnecessary to repent of corruption, waste and "capitalist bureaucracy." It advises women to inform against their husbands and children, lest they be compelled to share the consequences of their relatives' guilt when these are finally indicted. It calls on "patriotic and church-loving pastors" to preach at Sunday services against the proscribed evils.

'Anti' Campaign Gets Propaganda Support

The "Three Anti' and "Five Anti" campaigns are apparently receiving the propaganda attention formerly reserved by the government for the aims outlined by Mao Tse Tung last October—"support for Korea, increased production and re-education to stimulate industrialization." In the first months after the Communist regime came to power, its freedom from corruption was for many its best recommendation. It now appears that claims about the absence of corruption were at variance with facts. Last winter it was reported from Peiping that the government had been swindled out of billions of (Chinese) dollars in connection with the manufacture of raincoats. In January it was suggested that places be designated where informers could report on corruption, waste and dishonesty. Shortly thereafter a Tientsin daily reported that 1 million citizens had participated in 34,000 meetings at which corruption was confessed. The New China News Agency declared that after the "anti" campaign had been under way for a month, "enough wealth had been saved to construct several 1,000-mile railways." However, Chinese outside their homeland charge that the campaign was instigated to unmask party dissidents and to extort money from private citizens.

Says China Needs No 'Light of the World'

The Church of Christ in China's preparatory committee referred to above has been requested by Li Tzu Chen, Lutheran pastor at Suiping, in Honan, to get the Christian and Missionary Alliance's *Bible Magazine* banned from China. Li protested particularly against the November 1951 issue of the magazine, which had on its cover a picture of the cross of Christ standing as a great light over a world filled with war, fear and tumult. He said the light might be needed in the "imperialistic world," but not in the new China. Copies of the magazine had been mailed to China from Hongkong, where it is published.

Small Church Groups Manage to Survive

A recent visitor to Hongkong from China reports that although the large, nationally organized churches have submitted to government control, small congregationally organized groups with unspectacular programs have managed to escape some of the "strait-jacketing." He says that in small, squalid rooms off narrow streets, believers "happy in the Lord" still hold fervent prayer meetings. In the winter issue of the *Spiritual Food Quarterly*, Pastor Wang Ming Tao of Peiping reported that Christian work continues in his congregation without change. In the past 11 months he had baptized 44 persons and received 20 others into membership, he wrote, and Sunday services were attended by great numbers of Christians "hungry to hear the word of God." *T'ien Feng*, organ of the "cooperating" Chinese Christians, reported in February that Wang's was the only important Peiping church which did not contribute to the government fund for the purchase of planes, guns and tanks.

Says Missionaries' Children Enter Government Service

In a February issue of *Kung Pao*, official publication of the Church of Christ in China, Ai Nien San, Shanghai pastor, charges that all missionaries, whether evangelists, educators or medical workers, maintained contact with their governments during their service in China, and that in many cases their children, born and raised in China, returned after being educated abroad to fill government and military positions in China for their parents' homelands. Ai lists 10 children of "American Lutheran missionaries" to prove his contention. Four of these may really be Americans—Daniel Nelson, who was associated with U.S. Ambassador Patrick Hurley; Elliot Aandahl, who was a U.S. Information Service director in Shanghai; a "Mr. Edwins," who managed a military airfield in Shanghai; and a "Dr. Carlson," who operated a military hospital in Kunming. The other six, however, were Norwegian, Canadian or German. All of which reminds this correspondent of a remark made by a Chinese leader in 1944: "Should China go Communist, the Protestant church will suffer from its missionaries' entering their government's service."

Proud of Being Christian In 'New China'

Writing in a Changsha newspaper, a theological student who recently returned to China praises an exhibit which shows how the Western nations "exploited Christianity as an aid to enslaving China." He says the exhibit was "such as to make non-Christians gnash their teeth in hatred of imperialism, and Christians blush to think how they had been deceived." "To be awakened, to understand and so be helped to become a real Christian in the new China is a thing of which to be proud," he writes. WINBURN T. THOMAS.

Study Segregation In D. C. Schools

Washington Church Federation Joins Other Groups Seeking Way to Obtain 'Integration'

WASHINGTON, D. C., June 17.—In view of the efforts various groups in the District of Columbia have been making to get racial segregation in the local public school system eliminated, the board of directors of the Washington federation of churches has devoted several months of study to the problem. Recently it went on record as urging the board of education "to release immediately its study . . . made with reference to the cost of segregation within our school system" and as "joining with other responsible community groups in such constructive action and programs which will help facilitate the integration of the school system."

Explain Basis For Concern

The federation's board of directors explained that it is giving serious thought to the problem because it recognizes the moral, educational and economic costs of a segregated system in the district's public schools. In the preamble to its resolutions the board said: "Recognizing, with humility, that one of the major problems facing the citizens of Washington is the relationship between the people of different races, as Christians we are deeply and penitently aware of our own shortcomings in failing to make manifest in the life of the church and community our belief that in the sight of God every man is equally loved. We, as Christians, are impelled to seek, as we are confronted with situations, to effect solutions in the light of our faith and the reality of a broken, distorted world." At the same time, the board directed its commission on community life "to bring up to date its 1948 study on racial practices within the local churches, to prepare an inclusive policy which the local churches might consider, and to prepare suggestions on ways in which the local church could practice better race relations within its own life and community."

Observe Second Annual Washington Pilgrimage

Some 60 churchmen from across the country gathered here May 3-4 for the second annual "Washington Pilgrimage," which has as its purpose "a recognition of the basic sources of our nation's religious heritage." Feature of the program which created most interest was a presentation of the religious views of the various presidential candidates. Messages were received from Dwight D. Eisenhower, W. Averell Harriman, Estes Kefauver, Robert S. Kerr, Richard B. Russell, Harold E. Stassen, Adlai E. Stevenson, Robert A. Taft and Earl Warren. Extracts from the statements were read to the churchmen by the secretary of the local federation of churches. Later, the extracts were inserted in the *Congressional Record*. At each annual pilgrimage, a layman and a

clergyman are given awards. George A. Buttrick, minister of Madison Avenue Presbyterian Church, received the "Clergyman of the Year" award; he was cited particularly for his contribution to the production of the *Interpreter's Bible*. Theodore P. Beasley, president of the Republic National Life Insurance Co. of Dallas, was named "Layman of the Year" in recognition of his work with youth and in interdenominational affairs. David C. Cook III has served as president of the pilgrimage for the past year, Dr. and Mrs. Harold M. Dudley as directors.

Vote Expansion Fund for American University

At its recent quadrennial meeting in San Francisco, the Methodist General Conference voted a grant of $100,000 a year for the next four years to American University, Methodist-related institution here. In new plans being worked out by the university, special attention will be given to training Protestant young people for diplomatic and public service. Newly elected president of the university is Hurst R. Anderson, formerly president of Hamline University in St. Paul, Minn. He succeeds Paul F. Douglass, who resigned last October.

Reports Spiritual Advance In South India

Preaching at Washington Cathedral on a recent Sunday morning, Anglican Bishop C. K. Jacob of Travancore and Cochin declared that great spiritual and social advances have been made by the United Church of South India since its formation. "After 28 years of negotiations we have gone forward under the leadership of the Holy Spirit," he said, pointing out that in the new church 1,140,000 people are now gathered together in a single fellowship. The next day Bishop Jacob spoke to clergymen invited to the College of Preachers.

And So Forth

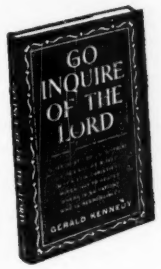
Washingtonians have responded generously to appeals for clothing for Korea. Recently 18 tons of clothing were collected in a two-day drive, of which Mrs. Oscar L. Chapman, wife of the secretary of the interior, was chairman. The bundles of clothing were brought to the Washington monument grounds, where Boy Scouts received them. Last fall 250 tons of clothing for Korea were collected in Greater Washington—one-tenth of the national quota.

Rabbi Norman Gerstenfeld of the Washington Hebrew Congregation recently entertained the local clergy at a luncheon at the Shoreham hotel. On this occasion Jacob Rader Marcus of Hebrew Union College, Cincinnati, gave two lectures on "The Education of the Young Jesus."

The first of a series of annual choral festivals sponsored here by the American Guild of Organists and the Washington federation of churches was held May 17 at National City Christian Church. Twelve choirs participated.

Stephen G. Spottswood, for 16 years pastor of John Wesley A.M.E. Zion Church here, was elected a bishop at his denomination's recent convention. The new bishop has been a leader in interchurch work and served for five years as president of the local chapter of the National Association for the Advancement of Colored People.

FREDERICK E. REISSIG.



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Sweden Honors a Reformation Hero

Celebrates 400th Anniversary of Death of Olavus Petri, Who Introduced Luther's Ideas, Writings

ROSKILDE, DENMARK, June 9.—Sweden this year is celebrating the 400th anniversary of the death of Olavus Petri, pioneer of the Reformation in that country. The son of a blacksmith, Master Olaf, as he came to be known, was a student in Wittenberg in 1517 when Martin Luther nailed his theses to the doors of the castle church there. He came home determined to spread Luther's ideas in his native land. Said he of Luther: "He is a frail man like most of us and he can be mistaken like most of us, but he tells us to stick to the Bible." Olaf did just that. From the pulpit of Stockholm's Storkyrkan he preached according to his own conscience and Holy Writ. Completely honest and upright, blunt in speech and manner, he refused to be intimidated when his preaching aroused the ire of King Gustavus Vasa, no friend of contradictions and stiff necks. Olaf was arrested and sentenced to death. But the citizens of Stockholm rallied to his cause, and he was pardoned in 1530 on condition that he pay a huge fine. He could never have paid it himself, but his friends collected the money and paid it for him.

Won Following as Preacher, Translator, Author

Master Olaf was greatly beloved by the Stockholmers, who elected him a "city secretary." He guided them in material as well as spiritual matters, exerting great influence not only as a preacher but as an author and poet. He translated Luther's writings and the New Testament into Swedish and wrote several hymns. Among his own writings is the famous *Rules for Judging*. This treatise is remarkably modern in viewpoint. For example: "A judge should always remember that the office he conducts belongs to God and not to himself, and that it is instituted for the good of the public, not of the judge. Consequently, all punishment must be to the advantage of the public, not to that of the judge. Punishment must never be imposed in such a way that reform is impossible. A judge should not merely consider what deeds have been done and how they have been done; he should also look into *why* they have been done."

Finds Evidence of Ancient Norse Bible Translation

At the annual meeting of the Norwegian Bible Society, Prof. Didrik Arup Seip, famous Norwegian linguist, presented evidence that the Bible was translated into Norwegian as early as 1140. He has discovered that several quotations from the Bible in old sermons and religious writings are worded exactly alike, and therefore must derive from an identical source. Moreover, he found the same quotations in a history of the world which dates from 1140. Such identity of wording cannot be explained unless all the quotations came from the same translation. Prof. Seip thinks it possible that the Bible or at least parts of it had been rendered into Norwegian even earlier than the 12th century—perhaps in the days of Olaf the Holy, around the year 1000.

Danish Church of the Brethren Highly Regarded

Christiansfeld, a small town in Jutland, is the center of Denmark's Church of the Brethren, founded in 1722 as a branch of the Herrnhuters of Germany. In Christiansfeld live half of the 360 Brethren now in Denmark. Small as their number is, they exert considerable influence because of their reputation for righteousness, morality, industry and self-sacrifice. They place a definite stamp on Christiansfeld, although they constitute only a tenth of its population. There they operate a print shop, a butcher shop, a bakery famous for its "honeycomb" seal, several farms, a forest and a hotel widely known not only for its cleanliness and good food but also for its antique furniture. Danes like to visit Christiansfeld. Most of them find their way to the church. Its interior is painted all in white, furnished only with benches and a preaching table covered with a black cloth. There is no altar. On one side of the room sit the men of the congregation, on the other side the women, whose small white bonnets are adorned with colored ribbons—blue for married women, pink for unmarried women, white for widows and red for young girls.

Gen. Eisenhower Addresses Danish Students

On his recent visit to this country, Gen. Dwight D. Eisenhower was greeted by a gathering of students with these words: "We have been looking forward to this opportunity to thank you for your fight for our liberty, a liberty without which our culture could not have survived." In his response, Gen. Eisenhower told the students that it was for the sake of people like them that he came to Europe. "I believe in the future of the free West, and you are that future," he said. He concluded by declaring that the West's religious faith and democratic ideals will insure it a great future if only it holds to them. "It is up to you to answer the important questions that are put before you today. One of these questions is, 'How much do I love my country?' If you answer those questions correctly, you will never stand alone, for many other young people the world over are answering them the same way you do."

And So Forth

The Jutlandia, Denmark's hospital ship which has been stationed off the coast of Korea, is returning to its home base with a load of wounded soldiers representing six United Nations countries. The ship will be kept ready to go back to Korean waters whenever it is needed.

Prof. Hallesby of Oslo, famous Norwegian writer and teacher of theology, has established a fund of 270,000 crowns (about $45,000) to aid young Norwegian theological students. The fund will be invested, and the interest distributed to needy students every year.

Cremation is becoming more accepted in Sweden. Last year 11,185 deceased persons were cremated—an increase of 488 over the 1950 figure.

K. E. JORDT JÖRGENSEN.

Rules By-Law on Holy Days Illegal

Montreal Superior Court Rejects City's Action Ordering Stores to Close—Presbyterians Raise Stipend

MONTREAL, June 18.—Superior Court Judge Arthur I. Smith ruled here yesterday that Montreal's by-law requiring stores to close on Roman Catholic holy days is an "illegal enactment." He said it deals with criminal matters and so encroaches upon a field of legislation reserved exclusively for the Parliament. He also ruled illegal the Quebec provincial statute which authorized the city of Montreal to pass the by-law. Commenting on letters from the Roman Catholic Archbishop of Montreal and Msgr. Gregoire of the University of Montreal, Judge Smith said: "It is sufficient to state that these letters are in the nature of urgent appeals for enactment of the by-law purely and solely on the grounds of religion. . . . It is impossible to believe that it was not the purpose or object of the by-law to close stores in order to procure a certain observance of the holy days as such." Lawyers for the city had contended that the by-law was meant only to secure additional days of rest for store employees and not to compel observance of the holy days.

Decision Holds Matter One For Parliament

Judge Smith went back to the time of Henry VI in English law to show that holy days were commonly dealt with under the same statutes as Sundays, and that those statutes formed part of both the general and criminal law of England. Therefore, he ruled, any legislation regarding Sunday observance or closing on holy days comes, as criminal law, under the exclusive legislative competence of the federal Parliament. The controversial by-law was enacted last November by the Montreal city council. Protestant groups protested that it represented a church-state link in a country that does not have a state church. Some of the larger stores challenged the constitutionality of the provincial statute on which the by-laws was based, and obtained the superior court judgment. The city is expected to appeal Judge Smith's decision, a step which would lead to another round of court battles and might eventually mean carrying the case to Canada's supreme court.

Protest Imposing of Fees In Protestant Schools

The Provincial Association of Protestant Teachers, representing 2,500 members, has addressed an open letter to the Protestant school board of Greater Montreal asking it to drop plans to reimpose fees in grades 8 and 9 and in kindergartens. The letter states: "School fees violate the most fundamental principle of school finance in a democratic society. When fees are imposed, the parent is doubly taxed for the benefit of all, and usually this tax is heaviest on those least able to pay." Principal item in increased operating costs is teachers' salaries. The board recently agreed to pay its teachers bonuses of $200 to $400 for 1952-53

as a stop-gap measure while higher pay scales are being arranged.

Presbyterian Church in Canada Raises Minimum Stipend

At their General Assembly in Toronto this month, Presbyterians voted to increase minimum stipends for ministers from $2,000 to $2,600, with house and traveling allowance. They deplored the present shortage of 170 ministers. An effort is to be made to secure pastors from the United Kingdom. John Angus MacInnes of Orillia, Ont., was elected moderator of the assembly, succeeding Norman Kennedy of Regina. Prof. J. Stanley Glen was named principal of Knox College, succeeding the late W. W. Bryden. As he landed at Montreal on his way to the assembly, Hugh Macmillan, veteran missionary to Formosa, proposed closer ties between Canada and that country. Appealing for men "of the highest caliber and deepest spiritual insight" to go to Formosa, Dr. Macmillan said: "Now is the time to do something constructive and dynamic in the East. When doors are closing fast to us elsewhere, we should remember that in Formosa the West still has the opportunity to retain a toehold on China." The Presbyterian Church in Canada has been at work in Formosa for 80 years. Its missionaries now work there under the direction of native members of the Formosan Presbyterian Church and its various enterprises.

Dominion Command of Legion Calls for Conscription

Meeting in this city recently, the Dominion command of the Canadian Legion went on record in favor of conscription. It asked the federal government to investigate the whole reserve force, particularly in regard to numbers, training and supplies. In deference to Quebec, the term "national selective service" was used instead of "conscription." C. B. Lumsden, Baptist minister and professor of theology at Acadia University in Nova Scotia, was elected president of the command, and John Anderson, Anglican minister and dean of Winnipeg, first vice-president.

And So Forth

After long debate, the International Civil Aviation Organization last week voted 14 to 13 to retain its headquarters in Montreal. In recent weeks Latin American countries had led a fight to have the headquarters moved from here because of high living costs. To help reduce costs, the government has cut ICAO office rent in its building here.

Quincy A. McDowell, moderator of the Presbyterian synod of Montreal and Ottawa and for the past 12 years pastor of Maisonneuve Presbyterian Church here, has accepted a call to the Providence, R. I., United Presbyterian Church.

New offenses regarding bribery and the falsification of documents are being written by the House of Commons into a revised immigration act. The aim is to eliminate racketeering in connection with immigration into Canada. The revision also sets up a $12 million fund for loans to help immigrants pay their passage to this country. Last year the largest number of immigrants in 38 years—190,000—came to Canada. The figure for 1952 may be somewhat lower.

DeCourcy H. Rayner.

Help Migrants—Birds, Not Men

Colorado Gets Millions for Wild Life, But Indifference Greets Churches' Appeal for Field Workers

Denver, June 17.—With 200 migrants arriving daily in Colorado to work in the cultivation and harvesting of sugar beets and other crops, the state council of churches is trying to get a state commission appointed to protect the laborers' interests and provide for the education of their children. The council has asked Congress to allocate $181,000 for the work of the commission, which would be made up of persons trained in the agricultural and social fields and concerned to see the migrants' living standards raised. Sens. Humphrey and Hendrickson are working hard to get the grant through Congress, but there is little reason to believe that they will be successful—largely because of indifference on the part of Colorado citizens. At the same time, Congress has appropriated $6.5 million for Colorado's wild life. Declared purpose of this grant is to buy land for preserves, build shelters for and make studies of the state's migrant bird population, and to pay the salaries of fish and game commissioners.

Note Colorado Baptist Advance

When William A. Phillips resigned as executive secretary of the Colorado Baptist convention to become director of church extension in the Denver area, his associates listed the advances the convention had made during his 13-year secretaryship. They include an average of more than 1,200 yearly accessions by baptism to Baptist churches, large budget increases for the state program, organization of 16 new churches, launching of 9 missions, erection of 19 new church buildings and 15 additions, acquisition of 28 parsonages, and granting of aid on pastors' salaries to 65 churches, all but 12 of which have since become self-supporting. Besides, two fine buildings were added to the plant of Colorado Woman's College, Denver.

Disciples Home 'Personalizes' Older Boys' Facilities

A dream come true at Colorado Christian Home (Disciples) here is the building now under construction for the institution's boys of junior and senior high school age and their attendants. Designed as a home rather than as a dormitory, the building will have a living room, dining room, reading room, lounge, recreation room, workshop, and sleeping rooms limited to four occupants. The boys will be encouraged to help with household duties. Three years ago a beautiful nursery building was dedicated at the home. The next project will be a separate home for older girls.

Death Takes Iliff President

Iliff School of Theology here suffered a severe loss in the sudden death on April 14 of its president, Edward R. Bartlett, at the age of 62. During the four years of

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Dr. Bartlett's administration, Iliff had grown significantly. Candidates for ministerial degrees increased from 57 in 1947 to 128 in 1951—this in a period when the average increase for U.S. theological schools was only 3.8 per cent. Under Dr. Bartlett's supervision Taylor hall, $200,000 dormitory housing 15 married couples and 32 single students, was constructed, and endowment was increased by 57 per cent. One of Dr. Bartlett's last official acts was to appoint Harvey H. Pothoff, pastor of Christ Methodist Church, Denver, to the chair of Christian theology. Since 1941 Dr. Pothoff had been associated with the school as assistant professor of Christian theology. His successor at Christ church has not yet been announced.

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And So Forth

Mrs. J. D. Wyker, president of the National Council of Churches' department of United Church Women, addressed the annual meeting of the Colorado council of churchwomen in mid-April. While in Denver Mrs. Wyker also spoke at the quarterly meeting of the Christian woman's fellowship, which draws its members from 13 Disciple churches in Denver, and addressed the businesswomen's guild of East Side Christian Church.

In appreciation of the half-century of service which Rabbi C. H. Kauvar has given to Beth Ha Medrosh Hagodol Synagogue and to the city of Denver, 100 leading citizens representing all faiths gathered to honor him at a meeting in the synagogue auditorium May 22. Since 1918 Rabbi Kauvar has been a member of the Denver University faculty, and he has taken active part in the city's cultural and social development.

Over 1,000 Colorado Disciples of Christ met at Fort Morgan April 24-28 for their annual state convention. Guest speaker was R. H. Schulenberger of Indianapolis. Mrs. Theodore Leen of Indianapolis and Goldie Alumbaugh, missionary to the Belgian Congo, spoke at meetings of the convention's women's groups.

FREDA S. O'NEALL.

Council Staff Meets

N.C.C. Employees Discuss Basic Policies, Ways to Coordinate Services

WILLIAMS BAY, WIS., June 18.—Approximately 100 of the 125 members of the National Council of Churches' executive staff met here June 12-17 for their annual retreat. While last year's meeting had been given over largely to orientation to the new council's structure and to plans for correlating programs previously carried on by the 12 separate interdenominational organizations which joined to form it, the 1952 retreat got down to basic policy matters.

It was clear that in the 18 months since the over-all Protestant agency was constituted at Cleveland, surprising progress has been made—at least by the staff—in welding divergent elements into a single whole.

The program centered around basic thinking on policies of the national ecumenical movement, and on ways to coordinate the activities and services of the many departments. Considerable time was devoted to spiritual refreshment and fellowship.

Each day at least one question involving fundamental considerations of Christian principle and theory was explored. Among these were policies underlying the movement of Christian cooperation, those involving relations between church and state and between Christians and Jews, and those concerned with religion and public education.

Conduct Self-Appraisal

The staff attempted to take a frank and objective look at itself and at the National Council. In so doing it was aided by a preliminary "analysis of data" gathered by the appraisal committee appointed at Cleveland with instructions to report to the 1952 General Assembly. This committee, with Bishop G. Bromley Oxnam as chairman and Hermann N. Morse as secretary, is conducting its review under the guidance of subcommittees on structure and general operations, on programs, and on budget and finance. The tentative report was presented by C. Arild Olson, who has spent several months surveying the council's entire organization and activities.

It is still too early to predict what the results of the appraisal will be, but it is clear that the National Council is still in the formative stage. Numerous amendments to the present constitution and by-laws—which are reported to have proved on the whole remarkably adequate—are being proposed. Some feel that certain procedures, which threaten to stifle effective action, particularly in regard to urgent national issues about which the churches are concerned, need to be streamlined. How the council can be truly democratic and representative and still be effective remains a problem. It is hoped that among other accomplishments the appraisal will determine whether economies can be effected without jeopardizing any of the services desired by the denominations which constitute the council, and whether any additional services need to be provided.

In the closing session staff members were almost unanimous in expressing a feeling of need for a "real retreat" next year—with at least a full day set aside for meditation and prayer and with emphasis not only on organizational and program matters but also upon theology, Bible exposition and the fundamentals of the Christian faith.

VIRGIL E. LOWDER.

Church Federation Sponsors Organ Recital

The church federation of Los Angeles in cooperation with the N.C.C. general department of United Church Men early in June sponsored a recital at the Los Angeles Shrine auditorium by Richard Ellsasser, organist and composer. More than 6,000 attended the concert.

Hudson, N. Y., Churches Give Youth Banquet

Twelve churches of Hudson, N. Y., joined June 5 in sponsoring at the state armory a "Christian youth banquet" in honor of high school graduating classes in the city and county. Purpose of the occasion was "to help strengthen moral and spiritual values in the life of young people."

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Prepare Stage for Lund Meeting

Scandinavian Countries Sponsor Studies, Theologians Publish Reports, Press Features Foreign Visitors

GENEVA, June 2.—To stimulate local interest in the third World Conference on Faith and Order to be held in Lund, Sweden, Aug. 15-29, the state and free churches in Sweden and Denmark have organized groups of clergy and laity to study the conference themes and reports. During a visit to Sweden last month, this correspondent noted that the daily press was already carrying feature stories on the meeting and on the church leaders from all over the world who will attend. So far 70 churches have appointed 200 delegates, and it is expected that 250 will attend, besides numerous consultants. Reports by theological commissions on the conference themes (the church, ways of worship and intercommunion) and longer essays have been published so delegates may study them in advance. In connection with the conference, a youth rally will be sponsored on Aug. 24 at near-by Malmö by the Swedish Ecumenical Youth Committee and the World Council of Churches' youth department.

Ecumenical Youth Leaders Meet

Representatives of Christian youth organizations from 14 countries attended the ecumenical youth leaders' conference convened late in April at Haslev, near Copenhagen, by the World Council of Churches' youth department. Together they studied the challenge of Marxism and other ideologies to the Christian faith and the answers given by the churches. Guests from India, Egypt and North America were present. Later, members of the European section of the youth department committee went to Dietrich Bonhoeffer House, the West Berlin youth center, where they met with official Y.M.C.A. and Y.W.C.A. representatives and with visitors from Australia, America, India and Africa to consider themes for discussion at the third World Conference of Christian Youth to be held at Travancore, India, next December. At this meeting, study was given also to the needs of East Germany for information, theological literature, food and clothing.

Homeless in Austria Still Need Help

James Atkinson, World Council refugee service chief in Austria, reports that most of the displaced persons with visas had been moved from that country by April, along with a steady stream of ethnic Germans. The service is now seeking to get the remaining refugees certified for Canadian or individual resettlement. Welfare work with the refugees is now being done by the Austrian churches, with the assistance of funds and supplies contributed by American Protestants through the World Council and the Lutheran World Federation. They have given direct aid to nearly 3,000 refugees in Vienna and to large numbers around Salzburg, Linz, Graz and Innsbruck. Voluntary agencies are helping the Austrian churches operate kindergartens for refugee children in order to get them away from the unsanitary camps for at least part of each day.

Elfan Rees Represents Voluntary Agencies

Elfan Rees, refugee adviser to the World Council of Churches, is in New York attending sessions of the United Nations Economic Council on behalf of the Commission of the Churches on International Affairs. At the recent meeting here of the Standing Conference of Voluntary Agencies Working for Refugees, of which Mr. Rees is president, he was authorized to represent the conference at the June meeting in New York of the Provisional Intergovernmental Committee for Movement of Migrants from Europe. Marjorie Bradford of that committee reported to the conference on the results of its work in the past, and on the prospects for future migration.

Greek Church Establishes Home for Aged Refugees

The Church of Greece has established on the island of Rhodes off the coast of Asia Minor a home where 100 aged refugees of Greek ancestry from the Balkan countries can spend the eventide of their lives. In operating the home they have the aid of the World Council of Churches, and supplementary food and clothing have been contributed by American Protestants through Church World Service. The Greek government has made a house available for the project, pays staff salaries and contributes 33 cents per person daily toward the cost of food. The concrete building, with its central quadrangle and chapel, offers a welcome contrast to the refugee camps in which the aged people have been living.

And So Forth

W. A. Visser 't Hooft, general secretary of the World Council of Churches, has returned from his visit to the United States, Latin America, South Africa, Kenya and Ethiopia In all four provinces of South Africa he met leaders of the Dutch Reformed and English-speaking churches as well as interdenominational groups of Bantu ministers. Dr. Visser 't Hooft will report on the results of his discussions to the central committee at its meeting in Lucknow at the end of this year.

Eivind Berggrav of Norway has been re-elected president of the United Bible Societies for the usual three-year term. Hendrik Kraemer has accepted the vice-presidency for a similar term.

The presidents of the World Council of Churches sent to member churches a Pentecost message greeting them with the "joyous apostolic affirmation, 'God has not given us a timid spirit but a spirit of power and love and discipline'" (II Tim. 1:7).

During the January rioting in Cairo, the premises of the Bible Lands Agency South, where 150,000 copies of the Scriptures were stored, were preserved from fire by a Muslim neighbor who urged the crowd to "leave untouched sellers of holy books."

BERNARD CAUSTON.

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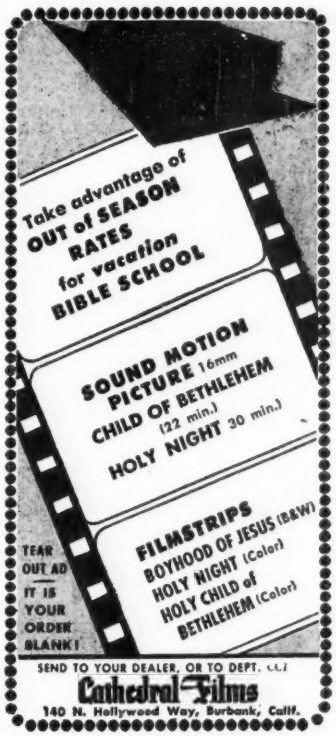

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Rhode Island Church Council Presents Regularly Scheduled Services

PROVIDENCE, R. I., June 9.—"Across the Minister's Desk," the television program presented every Thursday over station WJAR-TV here by the Rhode Island council of churches' new radio-television department, is being highly commended. The department, which is under the direction of Earl R. Ramsdell, also televises a half-hour program every third Sunday. Early in May it cooperated with station WHIM in instituting a series of five-minute recorded radio talks by laymen on "What My Religion Means to Me." Station Manager George Taylor was so impressed with the quality of the programs, which are patterned somewhat after the Columbia Broadcasting System program, "This I Believe," that he plans to schedule them for both morning and evening broadcasting.

Church Council, Laymen Sponsor Keller Address

United Protestant Laymen of Rhode Island and the state council of churches joined in sponsoring an address here May 14 by Prof. Adolphe Keller of Switzerland. Over 300 laymen attended the luncheon and address, which were given under World Council of Churches auspices. . . . The state council cooperated with St. John's commandery, Knights Templars, in the recent celebration of that Masonic group's 150th anniversary. Because of rain, the ceremonies, which had been planned for Brown University stadium, had to be held at Rhodes on the Pawtuxet. Choirs from 30 churches provided the music, and the main address was given by Bishop Granville G. Bennett of the Episcopal diocese of Rhode Island. The celebration was a notable Protestant event in a state now nearly 70 per cent Roman Catholic. . . . Since its reorganization on a denominational basis, the council has been made up of churches of only four denominations. However, the Seventh-Day Adventists recently applied for membership; if the administrative committee approves, a number of churches of that denomination will enter the council. At its 162nd annual meeting here May 20 the Rhode Island Episcopal convention took no action on the matter of its relation to the state council. However, earlier in the month Grace Episcopal Church, largest in the diocese, applied for nonvoting membership in the council, and it is expected that other Episcopal parishes will do likewise.

'Traveling Church' Serves Migrants in New England

The Rhode Island council of churchwomen raised nearly half the money to buy a $3,000 beach wagon fitted out as a traveling church and recreation center for migrant workers in New England. Mrs. Frank W. Skoog, president of the council, reports that the wagon, called the "New England Harvester," has already been put to good use in areas where vegetable workers from all over the country have been busy during the planting season. The traveling church carries its own altar, communion equipment, hymnbooks, New Testaments, motion picture projector, record albums, public address system and toys for nursery-age children.

Young People Conduct Religious Census

As a project in their United Christian Youth Action campaign, members of the recently organized Westerly, R. I., youth council took a religious census of all families in the White Rock area of Westerly. They listed parents' names, children's names and ages, church membership, local church preference and Sunday school attendance. Purpose of the census was to determine religious affiliations and assess the need for church school and chapel services in the area.

And So Forth

Robert D. Whitaker, religion editor of the *Providence Journal*, was elected vice-president of the Religious Newswriters Association at that organization's recent annual meeting in New York.

Many patients at the Veterans Administration hospital have voiced appreciation of the Protestant meditation room which was dedicated there recently.

Five pastors of the Rhode Island Congregational conference are retiring from the active ministry. One of them, Arthur H. Bradford, has served 34 years in the same church—Central, in Providence.

W. W. RICHARDSON.

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Yale Graduates 132

Divinity School Grants Degrees to the Largest Group in Its History

NEW HAVEN, CONN., June 17.—Yale Divinity School last week graduated the largest senior class in its history. Ninety-seven men and women received the B.D. degree. In addition, 12 Ph.D., 16 S.T.M. and 7 M.A. degrees were granted in the field of religion. In the annual sermon to the graduating class, Julian N. Hartt, associate professor of theology in the school, dealt with today's "passions of the pulpit"

—primarily the passions for relevancy, simplicity and authority. "Now we stand with our passions of the pulpit before the Word of Love, even Jesus Christ himself, that Word from beyond," he said. "He overcomes the world in his own way, not in ours. His power is absolute in the world and over the world. But in our history he seems to be a word spoken awkwardly, obscurely and ineffectively." The divinity school has announced that when the fall term opens Stanley P. Harbison will be the new assistant to the dean, and that Robert Michaelson, since 1947 at Iowa State College, will become assistant professor of American Christianity. Michaelson succeeds Richard Wolfe, who has joined the Oberlin faculty as associate professor of church history.

Launch TV Programs on Religious Education

The New Haven and the Springfield, Mass., councils of churches are sponsoring what is believed to be the first attempt to present a series of religious education programs on television. On July 8 they will launch a 10-week program for junior boys and girls on "Adventures in Living with Others." The program, to be seen every Tuesday at 6 p.m., is based on the summer issue of *Thoughts of God for Boys and Girls,* by Lois Lenski. Children from vacation schools which are using the book in their classes will appear on the program.

Study Christian Obligation In Muslim Areas

Kennedy School of Missions at Hartford was host over the Memorial Day week end to a study conference on "Islam at Mid-Century." The Kennedy faculty and 36 guest experts on Muslim lands considered the Christian responsibility in those areas. Members of the conference discussed questions which they had studied in advance, and listened to five papers on specific aspects of the subject. The papers were presented by Harvey P. Hall, editor of the *Middle East Journal,* Bayard Swope, president emeritus of the American University at Beirut, Wilfred Smith of McGill University, Edward J. Jurji of Princeton, and Manfred Halpern of the U.S. state department. Typical of the questions discussed was, "Where and to what extent can Christians and Muslims find common ground for action, theological study and worship?"

United World Federalists Plan To Develop Understanding

At their state convention in Woodstock late last month, United World Federalists devised plans to increase membership in their organization and build up public understanding of its goals. A new note of optimism prevailed at the sessions, based on the belief that the next several years can see a strengthening of the federalist movement. The U.W.F. will place much emphasis on using provisions in the United Nations Charter which make possible consideration of revision proposals at the General Assembly meeting in 1955.

New Haven Council Sponsors Peace Rally

In connection with its annual meeting May 13, the New Haven council of churches sponsored a peace rally at First Methodist Church. Francis B. Sayre, United States representative on the United Nations trusteeship council, was the speaker. "Soviet communism will not win," he said. "Free men working together possess matchless power. The real danger is the deadening secularism of the West, which threatens to choke the sources of spiritual power."

And So Forth

A ministry to workers on Connecticut tobacco farms has been established by the state council of churches' farm workers program committee. The council has hired special personnel to serve the migrant workers.

Willard Uphaus, formerly director of the Religion and Labor Foundation, was honored at a testimonial dinner May 27 by some 150 of his friends from church, labor and peace movement circles.

George A. Riggan, for the past eight years pastor of the Church of Christ in Spring Glen (Congregational), has resigned to become associate professor of theology at Hartford Theological Seminary.

E. RALPH WIBORG.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Belles on Their Toes (Fox) Hoagy Carmichael, Jeanne Crain, Myrna Loy. *Comedy.* Growing-up experiences of the Gilbreth children of "Cheaper by the Dozen" fame after their father dies and their mother resolves to carry on with his engineering-management career, keep the family together. Incidents, for the most part concerned with the older girls' love affairs, are played with *spirited good humor.* Action is anticipated, but entertaining. In technicolor. **M,Y,C**

The Big Day (French) *Comedy* about rural postman whose performance of his official duties suffers from his inability to refuse a helping hand to everyone he meets on his route. Good-natured *slapstick* has been edited for American release with commentary that insists on being satiric. **M,Y,C**

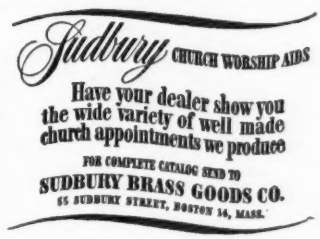
Montana Territory (Col.) Preston Foster, Wanda Hendrix, Lon McCallister. *Melodrama,* technicolored, set in pioneer Montana, where vigilante methods are espoused when justice proves impotent. *Stumbling* tale reveals mixed moral values by presenting weak-willed hero in contrast to villain, who is likable, pretends to be virtuous while pursuing evil designs. **M,Y**

BEST CURRENT FILMS

For Family: Alice in Wonderland, An American in Paris, The Emperor's Nightingale, The Greatest Show on Earth, The Magic Garden, The Man in the White Suit, Navajo, No Highway in the Sky, The Pride of St. Louis.

For Mature Audiences: The African Queen, Death of a Salesman, Decision Before Dawn, Detective Story, God Needs Men, The Lavender Hill Mob, Murder in the Cathedral, Oliver Twist, Quo Vadis, The Red Badge of Courage, The River, Viva Zapata!

7-2-52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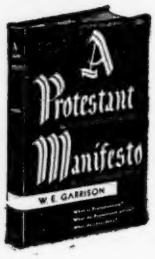

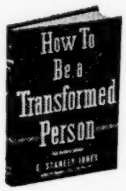

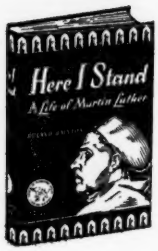

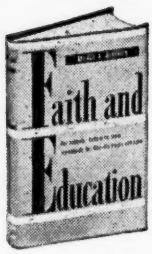

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